### CANDID PHILOSOPHER:

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#### FREE THOUGHTS

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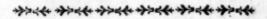
MEN, MORALS, AND MANNERS.

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By Mr. LEWIS, Corrector of the Press.

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"Slave to no Sect, who takes no private Road,
"But looks through Nature up to Nature's God."
Pops.



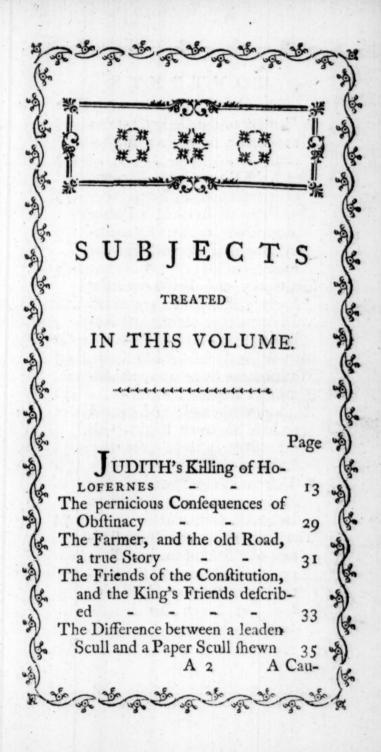
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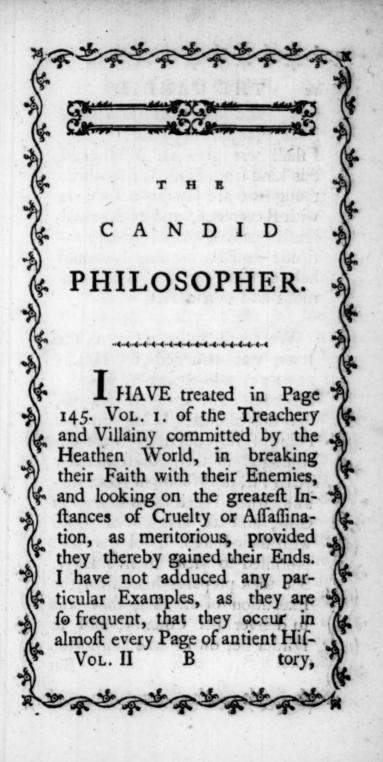
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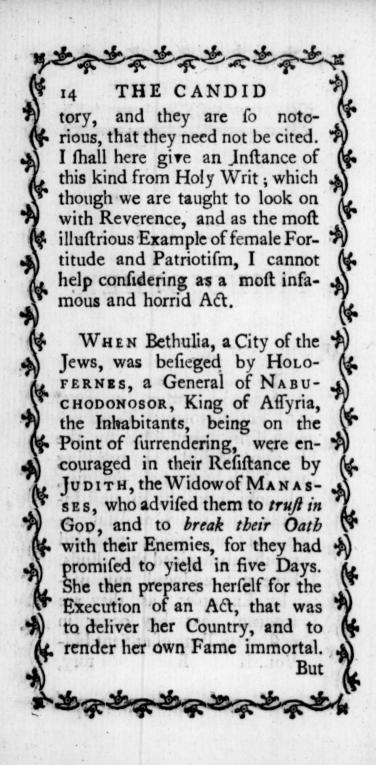
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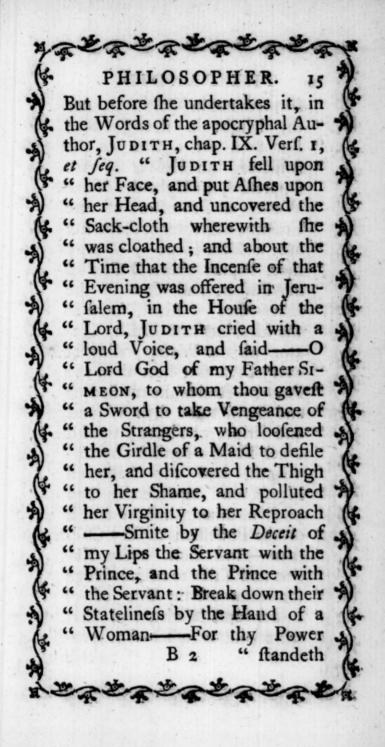
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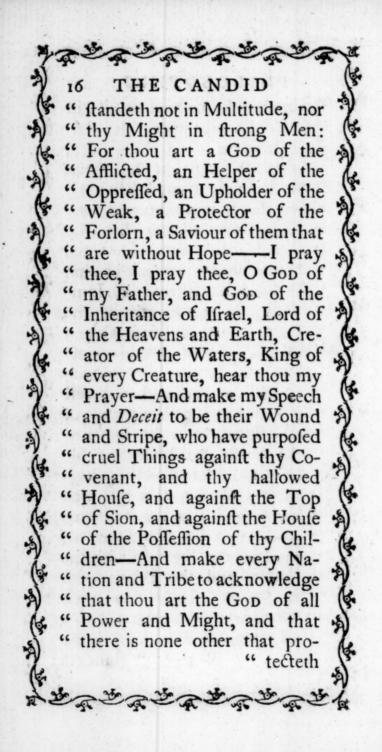
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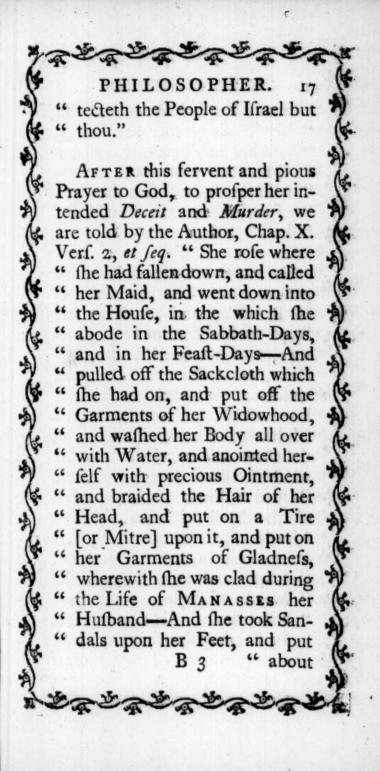
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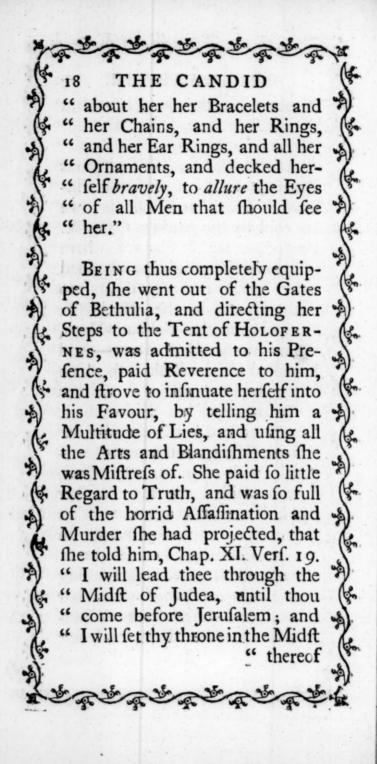


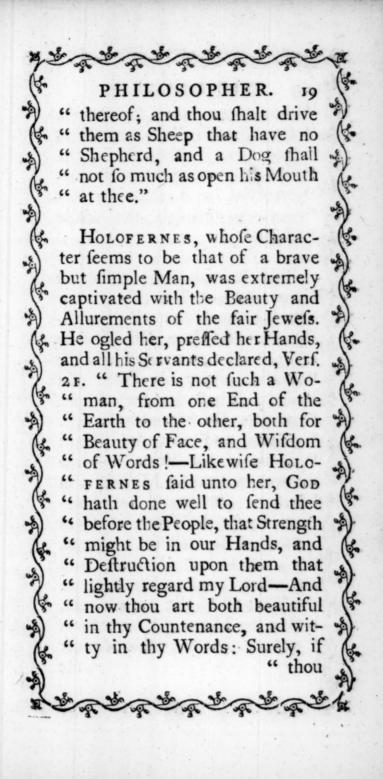


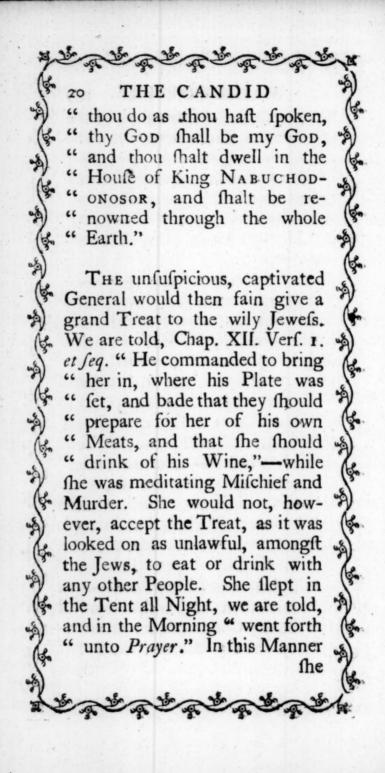


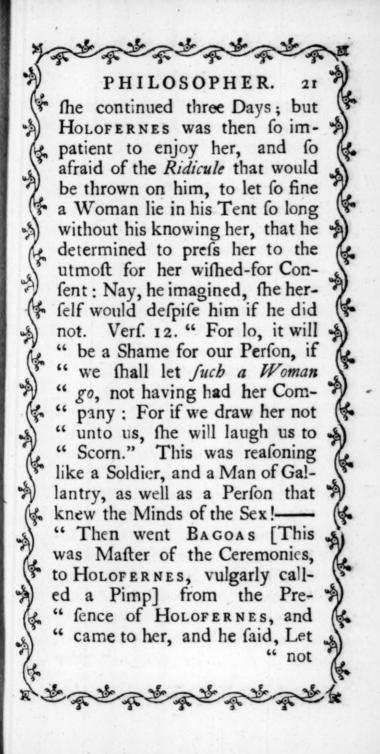


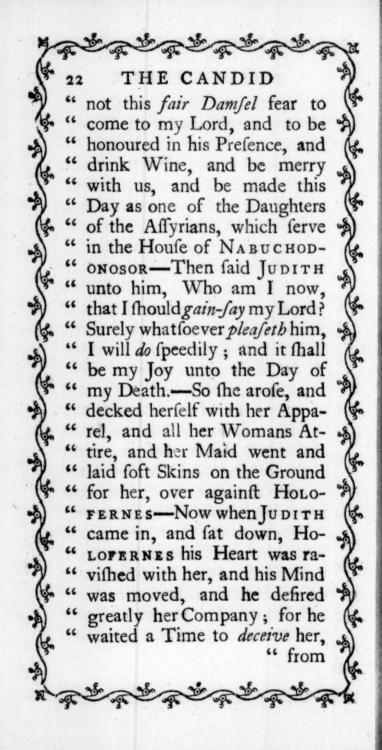


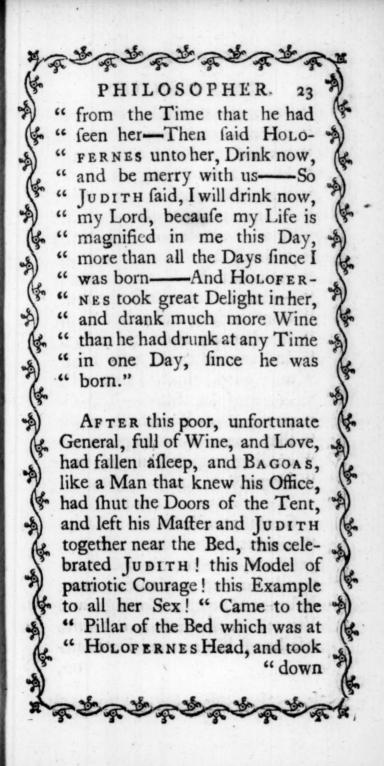


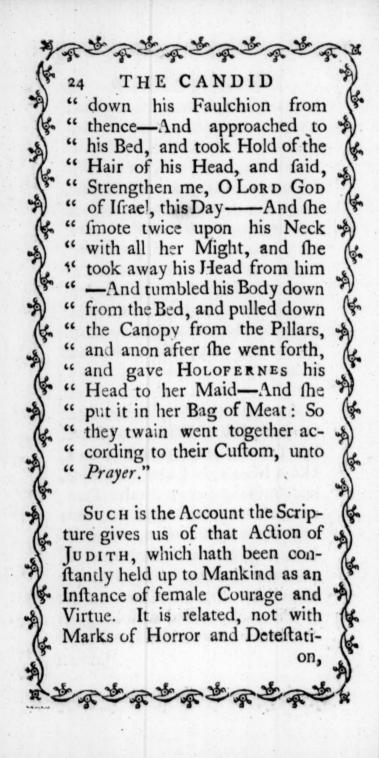




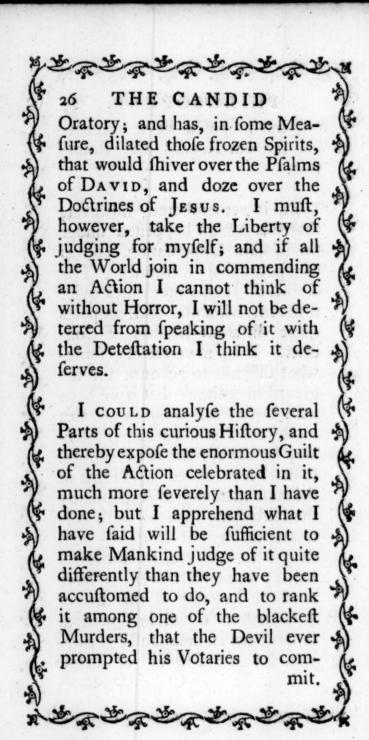






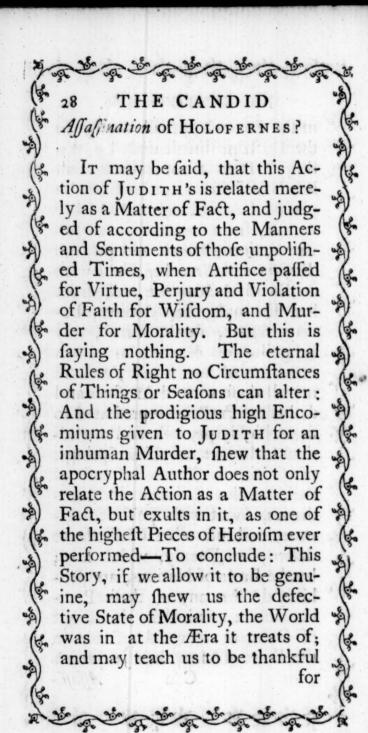


## PHILOSOPHER. on, but proposed as an Example for our Regard and Imitation. BE it remembered, however, that this Action happened under the Mosaic Dispensation, and is of apocryphal Authority. The Gospel of Jesus inculcates quite different Maxims, and propofes quite different Models of Conduct. It is, nevertheless, somewhat difficult to account for the great Encomiums that have been paid to this vile Affassination, this most borrid and barbarous Murder, by the Writers of every Age. It has been related in Terms of the most extravagant Applause by the Historian; spoke of with Admiration by the Moralift; and fung with Rapture, by the Bard. I don't remember ever to have read the Legality of this horrid Affaffination called in Question. It has been an inexhauftible Subject for the Display of Pulpit Oratory; VOL. II.



## PHILOSOPHER. mit. But what shall we say to the Doctrine inculcated by this Story? Does it not teach that all Kinds of Actions are lawful to be practifed against an Enemy? May we not, from the Example of Ju-DITH, recommend and practife Perjury and Breach of Faith with an Enemy? May we not, from her Example, lie, deceive, betray, flatter, footh, carefs, nay be guilty of Murder, to obtain our Ends of our Foe? And are not all these wicked Artifices and diabolical Practices represented to us as highly patriotic and meritorious? May we not poison Springs, use Glass or Stones instead of Ball, employ Affaffins or Incendiaries, shoot with poisoned Ark rows, and use other Methods to destroy an Enemy, which now, by the Laws of Nations, hibited? Are any of these Pracof God, or more detestable in the Eyes of Man, than Judith's

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# **承世界世界世界世界世界** PHILOSOPHER. for that DIVINE LIGHT, which attended the Gospel Dispensation, and which enables us to fee Things in a very different Point of View from what they were feen in by the antient Jews and Gentiles. It is this Dispensation, that teaches us a Rule of Conduct, very different from Ju-DITH's. So far from recommending Deceit, Perjury, Breach of Faith, Murder and Affaffination, in our Country's Cause, it expressly prohibits us from " do-" ing Evil that Good may come " thereof." luis in voin to rell lim he may A SPIRIT of Obstinacy is an unhappy Spirit. Obstinacy, like Pride, is a great Bar to Knowledge; for if a Man is so obstinate as to perlift in his own Opinion,

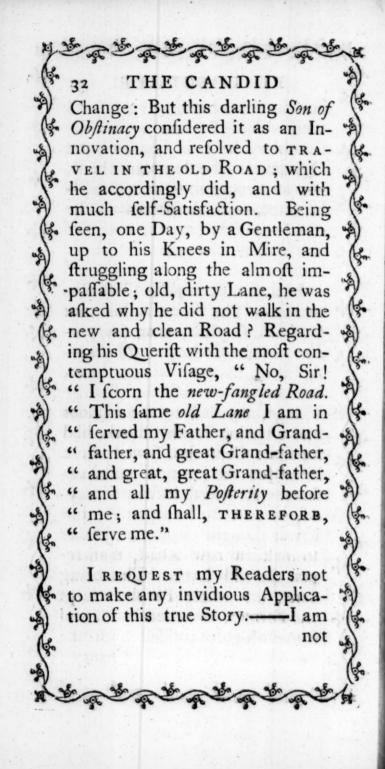
## 为文学文学文学文学文 THE CANDID nion, or fo proud, that he will not condescend to hear the Words of Reason, how is it possible he should improve his intellectual Faculties? Obstinacy is equally unfavourable to Morals as to Wisdom. An obstinate Man is blind to Truth, and deaf to Counsel. He will not reform his bad Conduct, but stubbornly persevere in the Path himself has chosen, and follow the Dictates of his own shallow Head. He will rather mifcarry in an Enterprize himfelf has concerted, than fucceed in it by adopting the judicious Improvements of others. It is in vain to tell him he may be in the Wrong; that every Man sisliable to Error; that to be open to Conviction is a Proof of Wildom; and to acknowledge a Fault is an Act of Glory it is the Triumph of the Heart over Self-Love. Still he will persevere; he will not turn afide from the Road that leads to Destruction, he travels on:

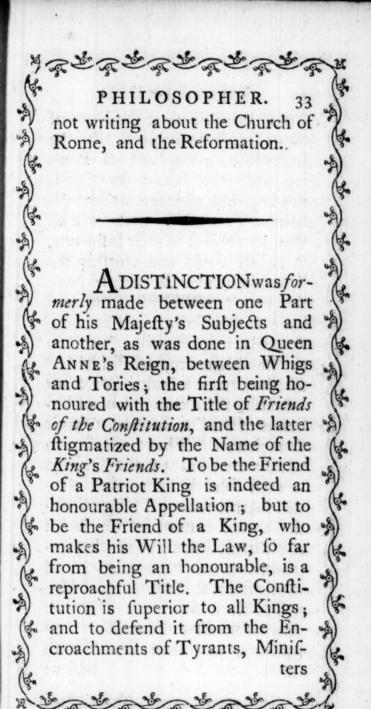
ڮۿڿۿڿۿڿڰڿڰڿڰڿڰڿ PHILOSOPHER. on; he shuts his Ears against all who would fet him right; he stumbles; he falls into Pits and Quagmires; he flounders about, -, he struggles, - he pants, he gasps, - he despairs, - he dies! - Such are the Fruits of an obstinate Temper! I SHALL exemplify these Remarks .- The Scene is laid not far from Corsbam, near Chippenham, in the County of Wilts .-A little, narrow, dirty Lane, near a little, obscure, shabby-Village, that led to the ruinous and tottering Parish-Church, had for some Centuries served as a Road for the Farmers and Peafants. At length it was furveyed, in order to be repaired; but it was thought expedient, rather to make a new Road, than repair the old Lane. This being done, the whole Parish, except

one Farmer, travelled in it, and feemed highly pleased with the

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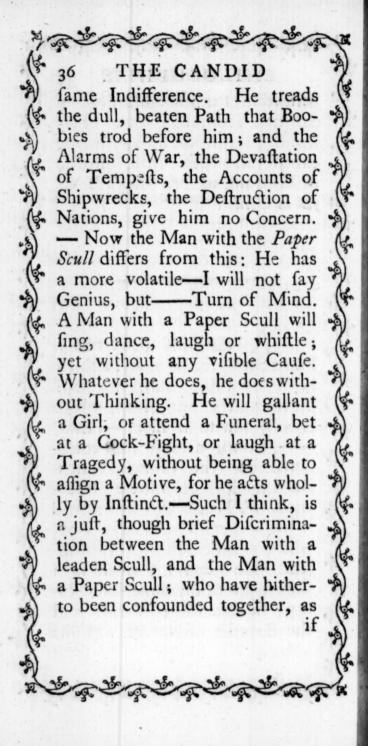
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## 中央安全工艺会学会 THE CANDID ters or Statesmen, is the Duty of every free-born Subject. But the Lust of Gold, the Lust of Power, and the Rage for Rule, put to Flight the feebler Impreffions of Patriotism, and force all who are subject to their Influence, " to fall down and worship the " Image which the People have " fet up." Such Wretches as I have now described are fawning Spaniels, mere Reptiles, " tho' in the Catalogue they pass for Men." So they can obtain Power or Wealth, they care not what becomes of the Constitution, or their Conscience. They are so devoutly attached to the Objects of their fond Wishes, that they will facrifice every Thing to obtain them. Patriotism they laugh at; a truly honest Man they represent as a Non-Entity; all Pretenfions to Honour and Honesty they ridicule; Religion they disclaim; Morality they fcoff at; but their Creed is to 京安京中央市安全 中国

ڝڟؠڟؠڟؠڟؠڟؠڟؠڟ ڝڟؠڟؠڟؠڟؠڟؠڟؠڟؠڟ PHILOSOPHER. believe in the Infallibility of a crowned Idiot, and their Practice to accumulate by all Means, except just and fair ones, Hoards of Treasure, or their King's Heads fet in Gold. LEADEN Scull and a Paper Scull, that is to fay, a thick Scull and a thin Scull, or a hard Head and a foft Head, which equally denote a Block-Head, -, have generally been confidered as fynonymous Terms. But I think there is some Difference. A Man with a leaden Scull is the incomprehensible Booby, who can understand no one Sub-He hears a Sermon or a Comedy with the same Insensibility; he sees a fine Woman and the Beauties of Nature with the fame



PHILOSOPHER. 37

if there was no Sort of Difference in their Characters.

RELIGIOUS Mysteries are not susceptible of Explanation: Could they be explained, they would be no longer Mysteries. Yet Attempts are often made by Persons to explain the sublimest of all Mysteries, even the Holy TRINITY, by Comparisons, which put Modesty to the Blush, which make devout Men weep, and wicked Wits laugh.

### " I could a Tale unfold-"

But I will not unfold it. Though the Fact is unquestionably true, and a grave Divine was the Author of it in his Pulpit, yet if related in Print, it might subject Vot. II, D me

BAR ARA

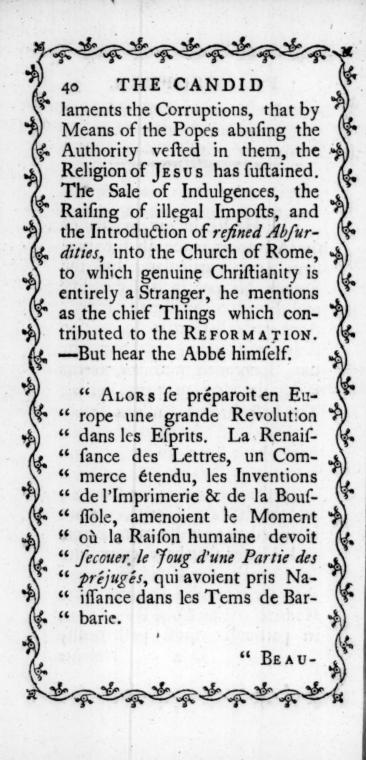
# 38 THE CANDID

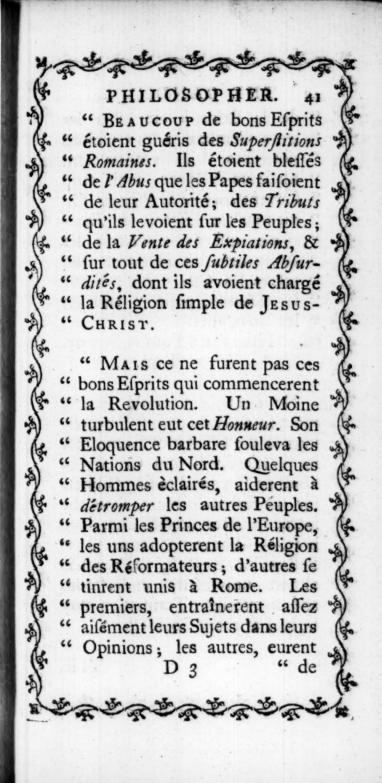
me to the Imputation of a Scorner, and to the Rebukes of the Elders .- " Why then give a " Hint of it?' it may be asked .-To put the Clergy on their Guard against making ridiculous Comparisons, when there is no fort of Likeness between the Things compared; and to caution them against attempting to explain Myfteries. For mine own Part, I would no more endeavour to explain what is inexplicable, on the one Hand ; or to reveal the Arcana Sanctorum, or Mysteries of the Priefthood, on the other, than I would undertake to write a Treatife, called " An Analysis " of the Art, Trade, and Myf-" tery of Bookfelling in London and in Dublin."-There are Secrets in all Trades, as the Man in the Play fays .---Secrets !- Secrets !- Secrets ! cries SCRUB.

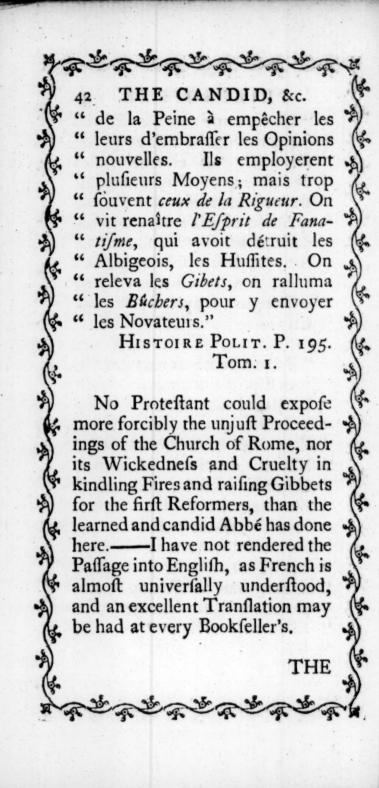
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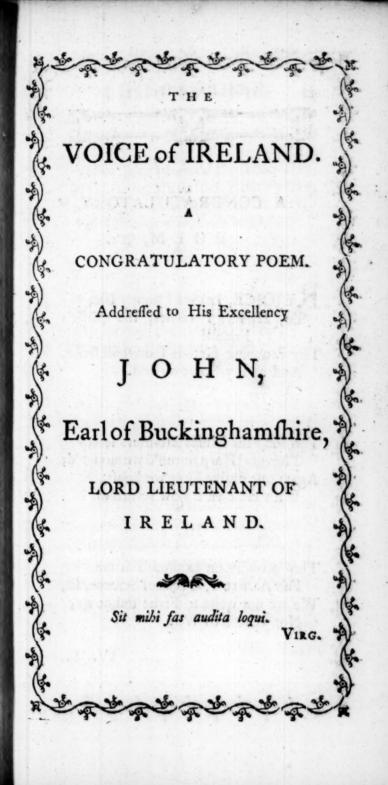
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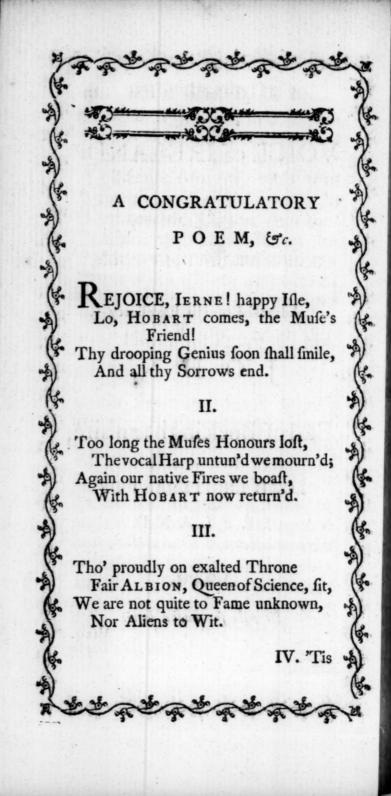
HAVE before spoken of the Advances made in the prefent Age, particularly by the French Nation, in a Liberality and Freedom of Spirit, former Ages were Strangers to. Reign of Credulity and Superftition, Ignorance and Error, feems to be drawing near its Period. The best French Authors freely confess the Absurdities that the Popes have been guilty of, and earnestly wish for a Reformation. Even the Fathers of the Church. nay the dignified Clergy, are not ashamed to own the many Errors and Abuses that have crept into the Church, nor afraid to declare that they require an immediate The Abbé REYNELL. Redress. in particular, most pathetically laments

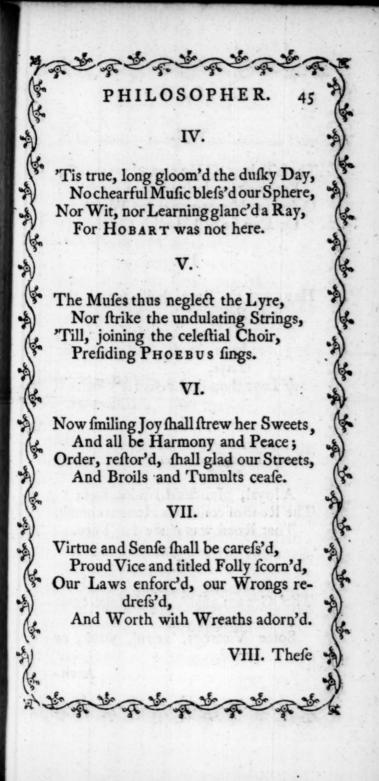


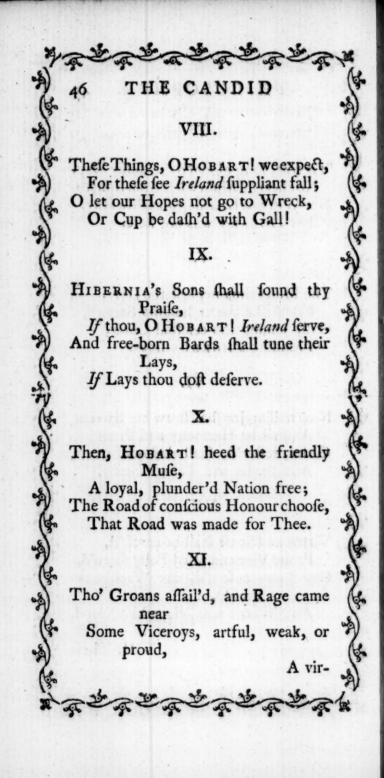


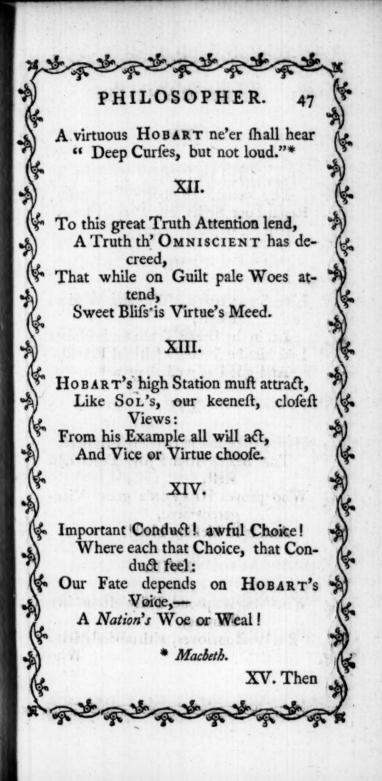


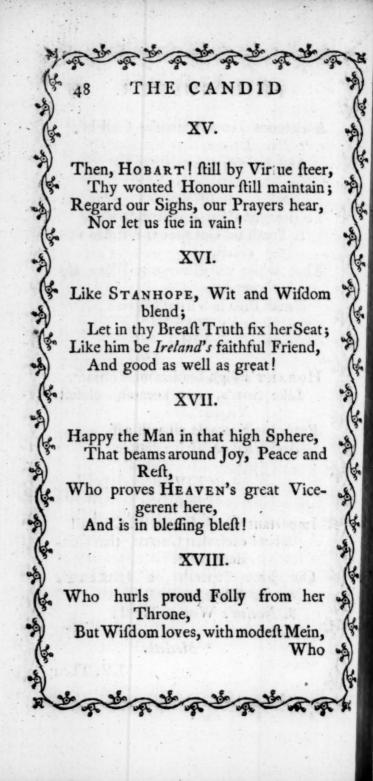


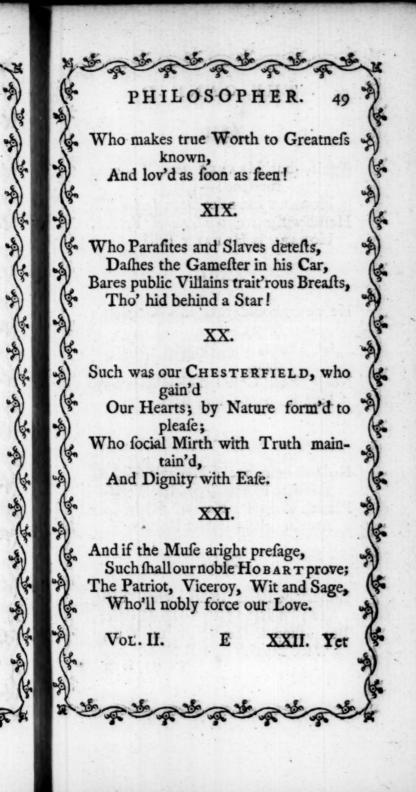


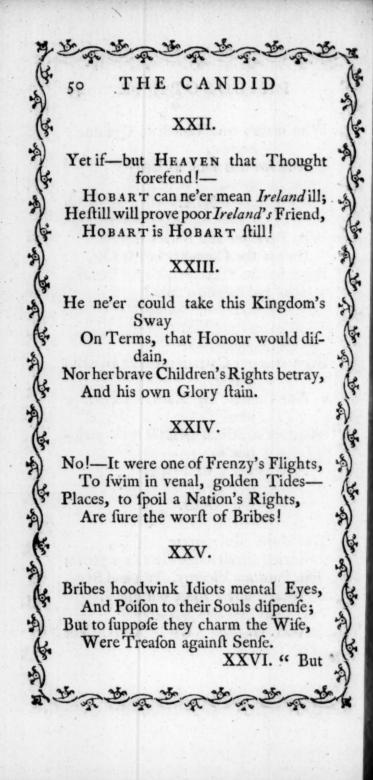


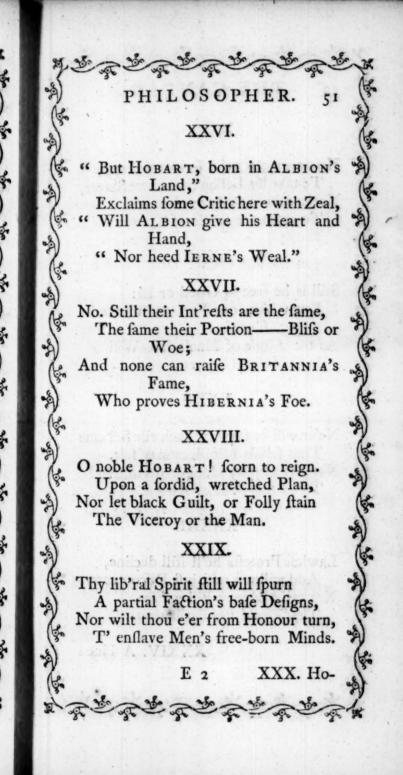


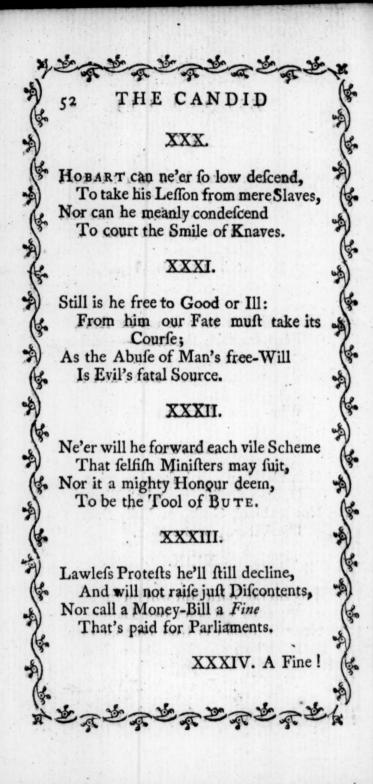




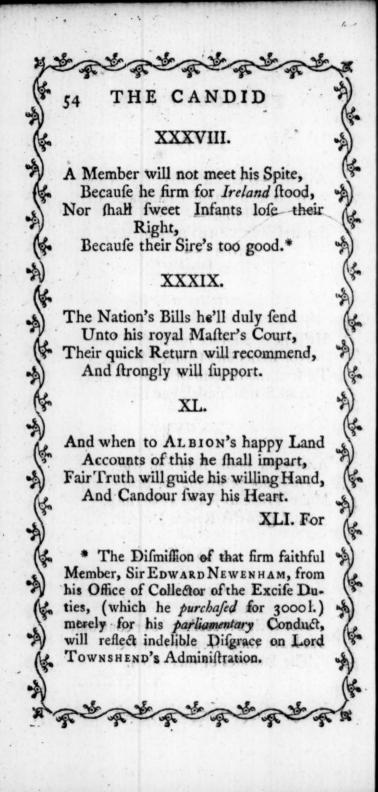


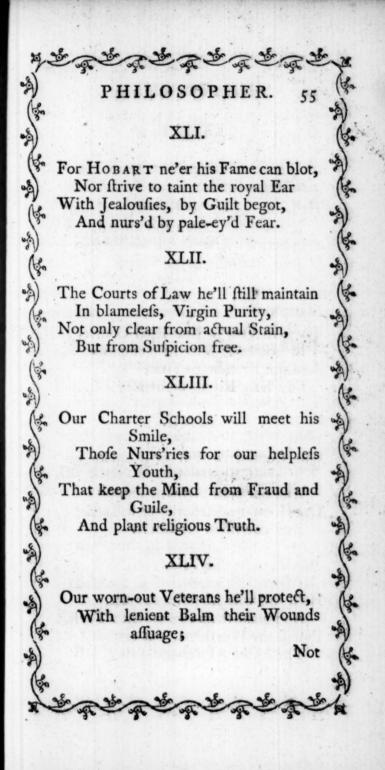


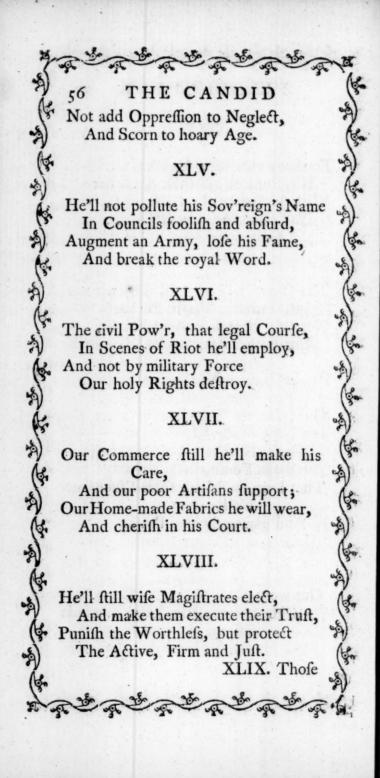


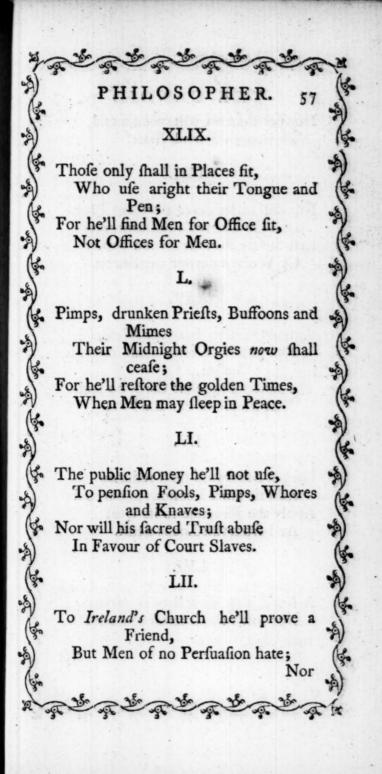


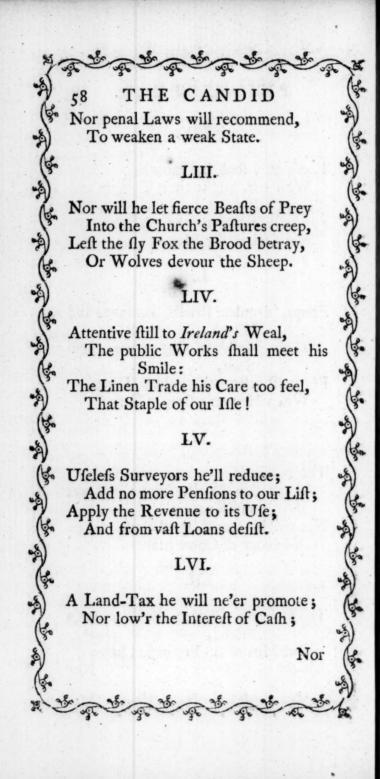


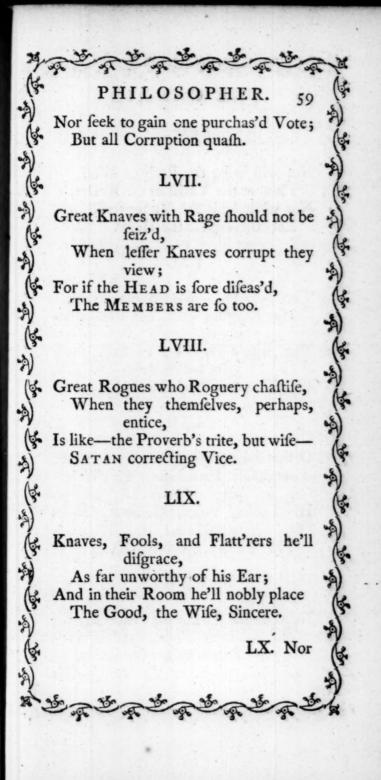












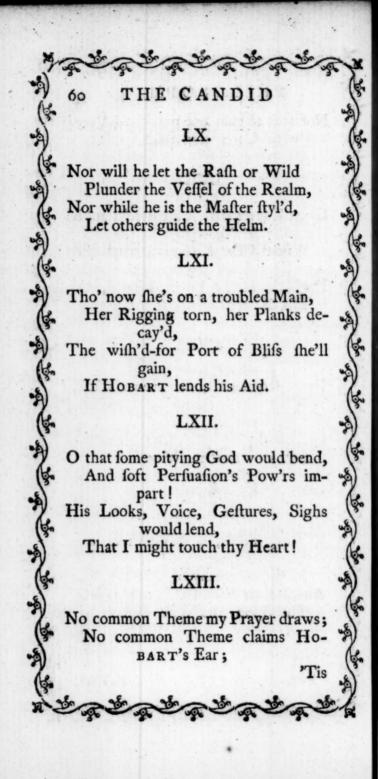
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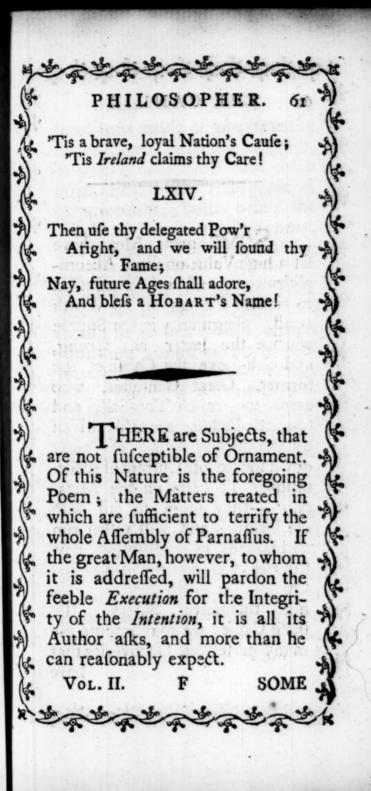
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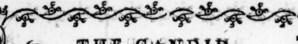




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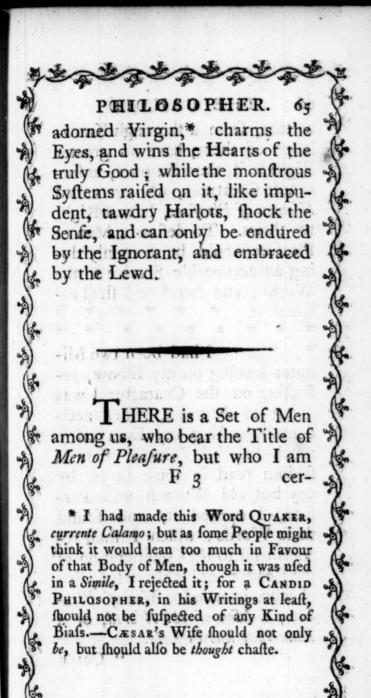
#### 62 THE CANDID

SOME great Men have fet a high Value on small Accomplishments, and others affected to admire Things of no Worth Singularity is the Source whence the latter has fprung, and Self-Love the Cause of the former. Great Geniusses, who carry too much Top-Sail, and too little Ballast, are easily driven by the strong Wind of Vanity down the smooth Current of Affectation. To carry on the Metaphor; -they fcorn to fail with the Vulgar; and will rather run. all Hazards in attempting new Courses, than proceed in the usual Channel, in which they may promife themselves Safety. these Causes we may impute the many pretended Discoveries that have

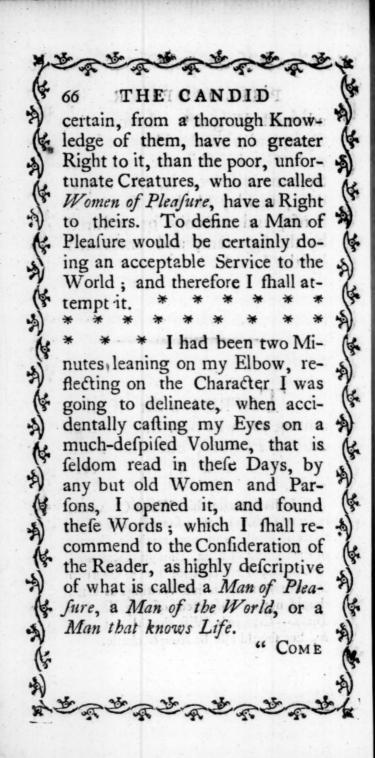
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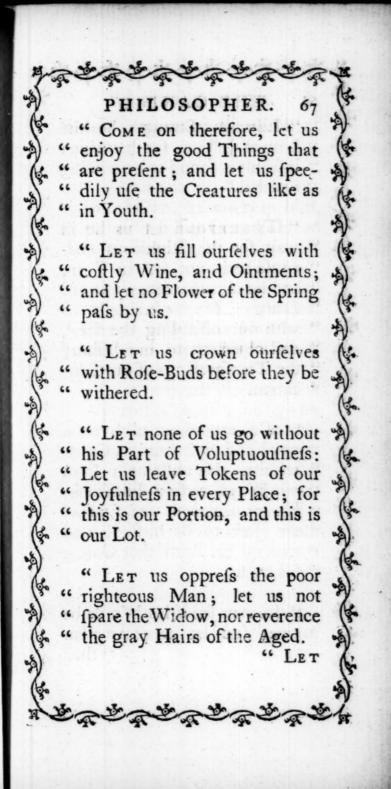
have been made of late Years in Morals and Religion, though, as many wife and good Men think, neither are susceptible of Improvement, both being the Work of INFINITE WISDOM, and partaking of His Nature. Yet tho' the Religion of Jesus, as contained in the Sacred Writings, is of divine Origin, we should be on our Guard against admitting abfurd or far-fetched Interpretations and Constructions of it. Pure and genuine Christianity is no where to be met with but in the Gospel. Every human System must, from the Nature of Things, be erroneous. From the plainest Materials proud Structures may be raifed, that keep Mankind in Awe; at which Idiots gaze with Admiration, and halfwife Men furvey with Pleafure. In the mean Time the original Materials are quite forgot; the Gold, the Silver, the Marble, furnished F 2

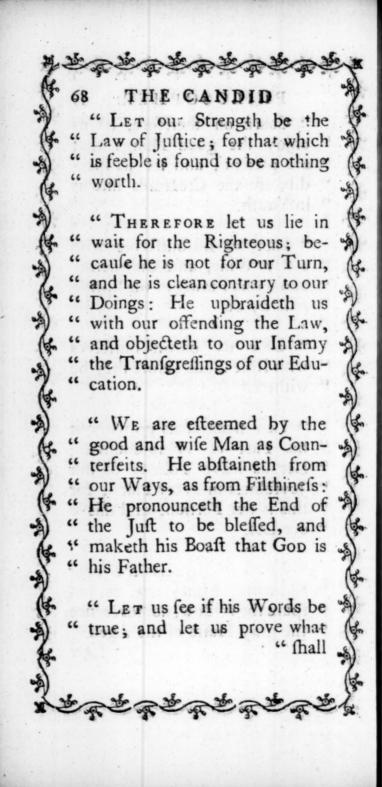
## *፞*ዾኇጜፙቝፙጜፙ THE CANDID furnished by the DIVINE MA-KER, is not thought of; and the buman ArchiteEt alone engrosses Mens Veneration.—I could with Pleasure pursue this Subject; but as what I have faid is fufficient to put my Readers in a Train of Thinking, and as nothing but Thinking is wanting to banish Idolatry and Superstition from the World, I apprehend there is no Occasion for it. I shall, however, just observe that, as some People may be defirous, to know what Mode of Religion the CAN-DID PHILOSOPHER thinks best, he lays this down as his Opinion, That the nearer any Mode approaches to the primitive Simplicity of the Gospel Dispensation, without incongruous Mixtures, human Ordinances and fantaftic Trumperies, fo much the nearer does it approach Perfection .-To conclude with a Simile. Pure Christianity, like a modest, unadorned

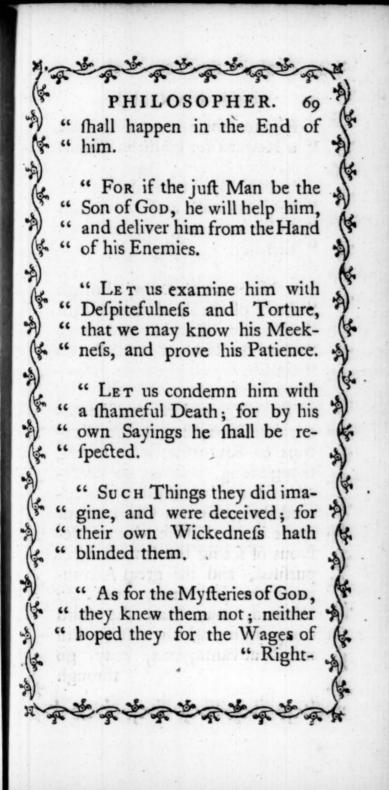


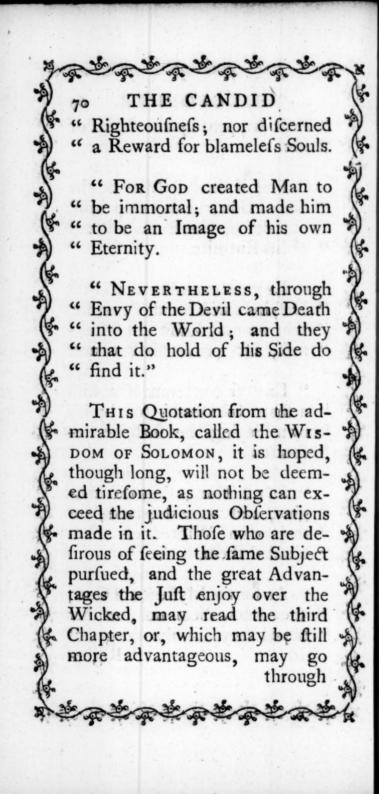
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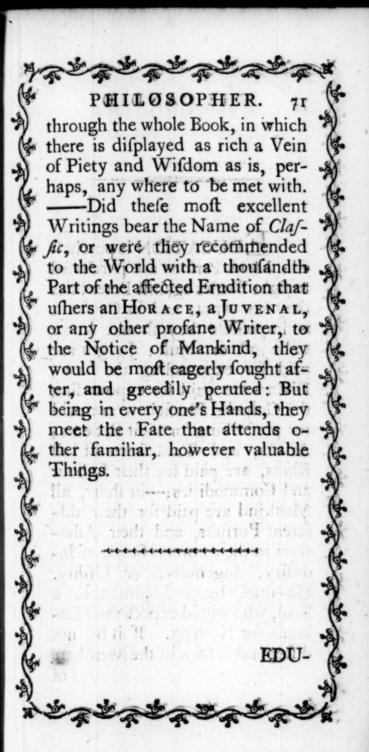






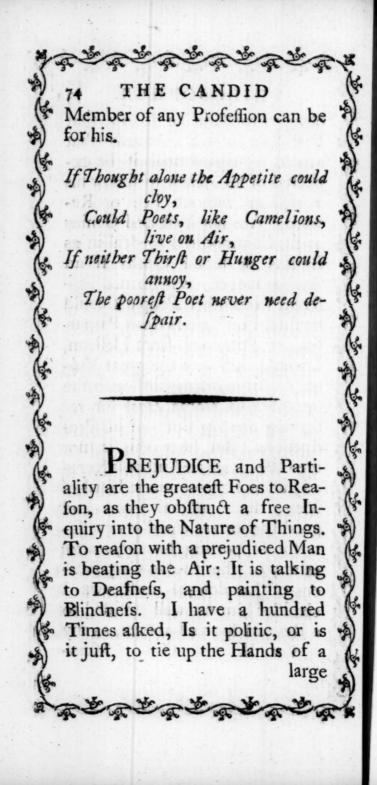






EDUCATION is purchafed; Mens Persons are purchased to fight Battles against Potentates they know not, and in Causes it is impossible they should know to be just or unjust; Judges are paid for expounding the Law; Divines are paid for expounding the Gospel; Physicians are paid for prescribing for their Patients; Artifts, and Tradesmen of all Kinds, are paid for their Labour and Commodities; -in short, all Mankind are paid for their different Pursuits, and their Additions to the common Stock of Industry, Ingenuity, or Utility. He must be a Madman or a Fool, who would expect their Labours for Nothing. If it be not difreputable then in the Members

# E SERVER CARE PHILOSOPHER. of any Profession to follow that Profession for the Rewards that attend it; why should it be expected of an Author to follow his Profession without Fee or Reward? Are not Wit and Genius as fit Commodities to deal in as Raifins or broad Cloth? If an Author indeed, was formed different from other People; could he subsist on Viands from Parnasfus, or Potations from Helicon, I would join with the great Vulgar in stigmatizing him with the opprobrious Name Hack for receiving Sterling Coin for his Productions. But fince this is not the Case; fince an Author is formed just like the common Herd of Men; fince animal Food and good Liquor are equally necessary for supporting his Corporation as any of the twelve Corporations of London; I must own I confider him as well entitled to a Reward for his Labours, as any Mem-Vol. II.



# Entent at a tent PHILOSOPHER. large Body of Men in a State, and prevent their ferving it to the utmost of their Power, merely for their speculative Opinions? If Opinions do not influence the Practice of Mankind, they are not proper Objects for the Cognizance of a State, nor should they draw down heavy Pains and Penalties on those who hold them. This is the Language of Humanity and common Sense. therefore a State can be found, that comes under this Description, would it not be, not only an Act of Wisdom, but an Act of Justice, to repeal fuch penal Laws? for whatever apparent Necesfities may have originally juftified the Institution of them, they are now as unnecessary as cruel: They tend to the Perverfion of Morals, fport with the most facred Feelings, violate the fondest Prepossessions of the human Mind, and tear afunder the Bonds of Family Affection; nay,

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## <del>Ŀ</del>ŖŸŖŸŖŸŖŸ THE CANDID 76 they tempt the Son to become the base and interested Informer against the Father. Is it possible that these Things are, and that they are not redressed? Will any Government deviate fo far from the eternal Rules of Right, as to glory in a Continuance of Wrong? Will they punish the unoffending Children for the Crimes of their great, great Grandfathers? Will they, by a barbarous Proscription, put it out of the Power of Persons to be so ferviceable to a State as they could wish? Will they compel them to feek for that Bliss and Freedom beyond the Atlantic, they in vain wished for in their native Country? Will they doall these harsh Things, and deprive Men of their civil Rights, because they will not profess what they do not believe?-These Questions, it is hoped, will have some Weight; for they are asked by one who differs from the Persons alluded

# PHILOSOPHER. 77

alluded to in the Mode of his religious Perfuasion; but who has so much Charity and Sense, as to hold out the right Hand of Fellowship to all the Sons and Daughters of Mortality, and to scorn the idle, paltry Distinction attached to Sounds and Names.

WERE a Writer to be influenced by the feveral Opinions and Counfels of interested Men, with regard to the Choice of his Subjects, he would not have a single Topic to treat on. State-Affairs, cries the Minister, or some great Knave in Office, should not be discussed by Authors, nor the Arcana Imperii disclosed.—Religion, cries the pampered Priest, is a serious Thing, and should no where be handled but in the G<sub>3</sub> Pul-

Pulpit.—Phyfic, fays the folemn Son of GALEN, is a heavenly Science, and its Profesfors are the greatest Benefactors of Mankind: Neither of these, therefore, should be sported with by profane Wits, and professed Authors.—The Law, says the Difciple of COKE on LYTTLETON, is a facred Science, and should not be animadverted on by Men, who are utter Strangers to its wife Mysteries, its glorious Uncertainties, its unfathomable Depths, its profound Meanings, its judicious Distinctions, and its brief Circumlocutions .- Trade, cries the plodding Idiot behind his Counter, is the Support of this here Nation, and is the most usefullest and excellentest Thing upon the Face of the Yearth; and thof so be we are taken off by a Parcell of Fellers that call themfelves Authors and Crickets, yet howfumdiver, and for all that, we are nivertheless able to feast on

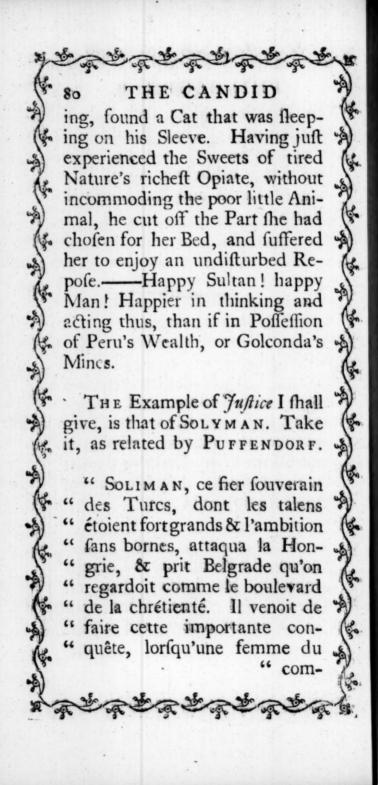


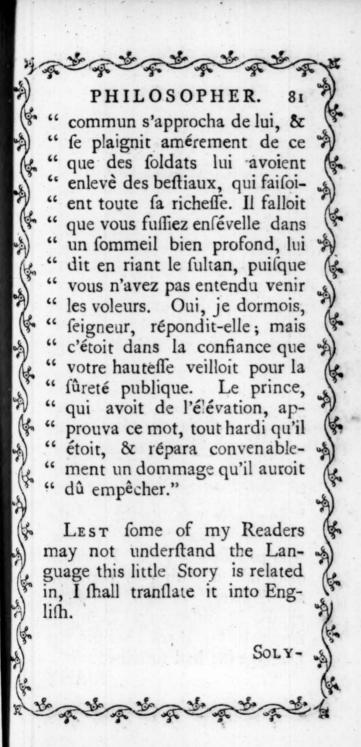
on Dainties, while fuch Fellers are starving. They should not therefore be fatirizing us, thof we stand behind Counters, listing of Linen and handling our Yards.

IT is so seldom that we meet with Instances of exemplary Justice, or Mercy, that I am particularly pleased, when, in the Course of my Reading, I meet with any such. I shall here give brief Examples of both.

A SULTAN of Egypt, who gained the Hearts of his Subjects more by his Lenity than his Power, had reclined on his Sopha in his richest Robes; and awaking,

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SOLYMAN, the proud Sovereign of the Turks, whose Talents were excellent, and Ambition boundless, attacked Hun-gary, and took Belgrade, which he looked on as the Bulwark of Christianity. Having made this man came to him, and complainimportant Conquest, a poor Woed bitterly, that his Soldiers had taken away her Cattle, which were her Support. "You must certainly have been in a pro"found Sleep then," said the Sultan smiling, "or you would 
"have heard the Robbers 
"coming."—"I own, my Lord, 
"I slept," replied she; "but it 
"was in Confidence that your " was in Confidence that your " Highness was awake for the " Public Good." The Prince, who possessed a great Elevation of Mind, admiring so pertinent an Answer, though caused an immediate Compen-Damage she had sustained. MANY

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# **建杂类杂类杂类杂类** PHILOSOPHER.

ANY Objections have been lately made to the Immorality and evil Tendency of the Beggar's Opera; nor are they, I think, without Foundation. This Piece, while it censures Courtiers and wicked Ministers, attacks all Government whatever. Its Hero too, a professed Highwayman, is drawn with fuch Courage, Generofity, Affability, and other good Qualities, as to be an Object of Applause and Imitation. We have seen of late Years, Multitudes of thoughtless young Men, who having been imprisoned, previous to their Trials, for Highway Robberies, have greatly affected the Character of MAC-HEATH, by behaving in the Manner he is represented to have done.

# **坐弃坐弃坐弃**参弃参 THE CANDID done. They fing the Airs and Catches, entertain their Mistresses, and in every Respect imitate the Conduct of the Hero of the Beggar's Opera. Can there be a stronger Proof of the pernicious Effects of this Piece? Does not this evince its evil Tendency stronger than all the Declamation in the World? Besides, let us confider, that though MAC-HEATH has been justly sentenced to the Gibbet for a Robbery (to fay nothing of his marrying two Wives) he comes off in Triumph, and glories in the wicked Actions he has committed. This is a manifest Violation of Dramatic Justice, and an Encouragement to a guilty and libertine Conduct. Whatever Wit and Knowledge of the World the Author of this Piece has shewn, yet for its pernicious Tendency in fapping the Foundations of Morality, and bringing the best of Governments into Contempt, by the

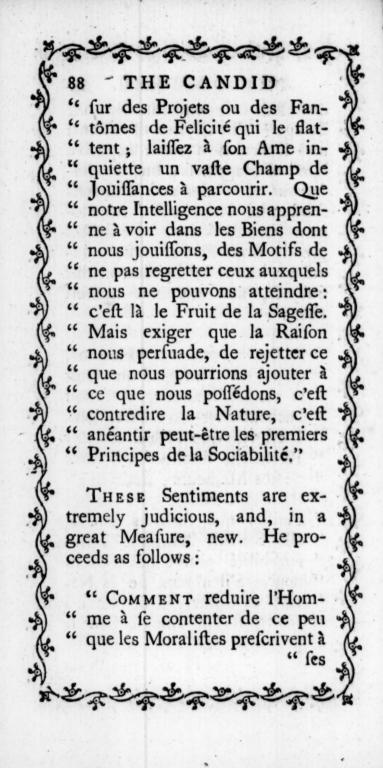


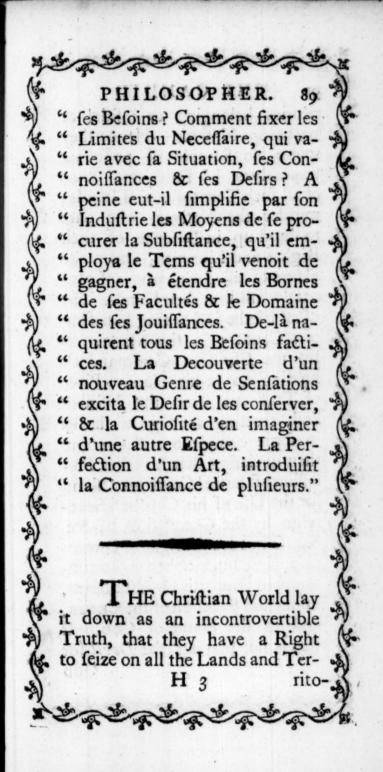
the most indecent Applications, it certainly ought to be banished from the Stage, of which it has had too long Possession.

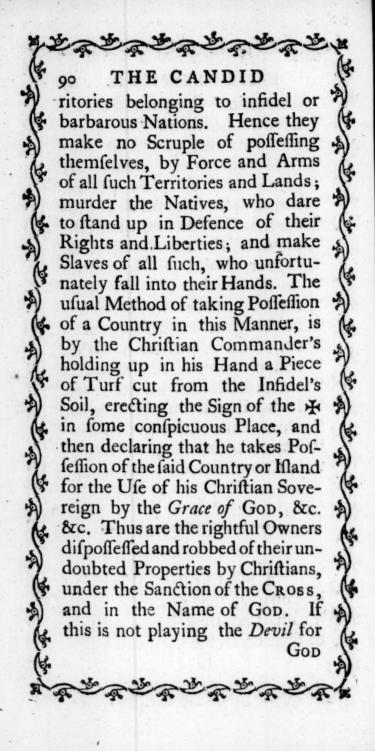
MANY of the antient Philosophers affirmed, that Happiness consists in a Person's feeling the fewest Wants and De-They are full of Encofires. miums on that Philosophy, which teaches us to be fatisfied with a little; and have represented, with all the Eloquence they were Mafters of, the great Miseries that attend those who are in an elevated Station of Life, and in Poffession of all the World can give. I could quote Hundreds of Paffages from Orators, Historians, Poets and Philosophers, in Support of this Doctrine; but it VOL. II. would

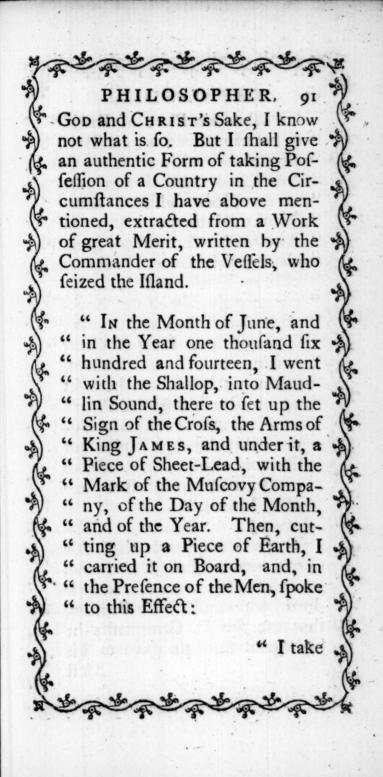
would shew more Reading than good Sense. For my Part, with all proper Deference to those Sages, I must diffent from their Opinion, in fome Respects. is true indeed, if a Man can bring himself to look with Indifference on the Goods of Fortune and the Pleasures of Sense. he may be happy: But, I think, not so happy, as the Man who enjoys the Goods of Fortune, and the Pleasures of Sense. A Savage, that roams the Woods, and flakes his Thirst at some chrystal Spring, unknowing the Sweets of focial Life, may be contented with his Situation, as he has no Defires but what he can gratify; yet will any reasonable Man argue, that he possesses fuch a folid or refined Happiness, as the civilized Inhabitant of polished Regions, who enjoys the choicest Productions of the different Parts of the Globe, and all those rational Pleasures that em-

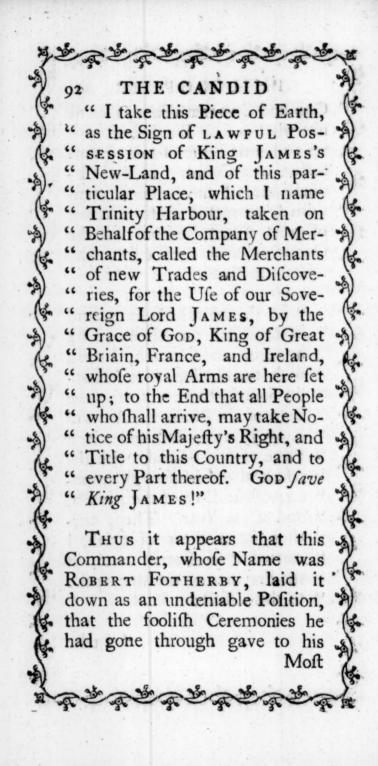


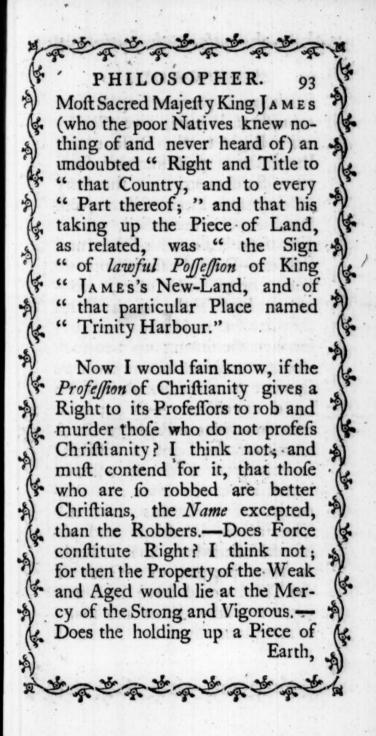








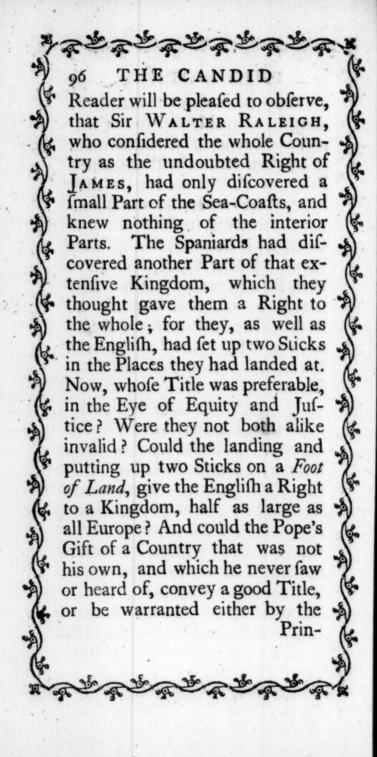


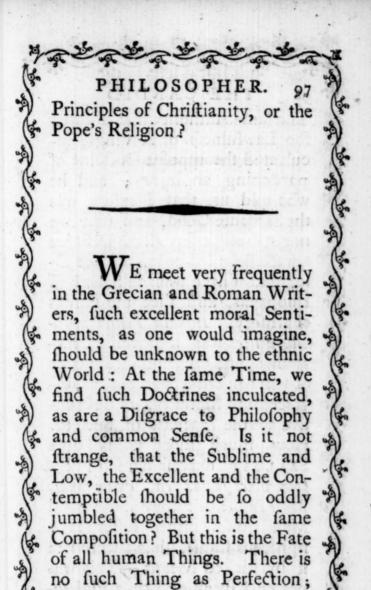


# **秦安安安安安安安** THE CANDID Earth, and pronouncing a few cabalifical Words, give Christians a Right to the Persons and Properties of poor harmless People? Surely no! for then my holding up a Piece of Earth, cut from any Owner's Soil, would give me a Title to his Estate and Person.-Does the setting up two Sticks across each other, convey a legal Title to the Land they are fet on? It cannot be; for then the fetting up two fuch Sticks, would make any Owner's Consent to the Alienation of his Land unnecessary.—What is it then that gives a Right to Chriftians over the Land of Infidels; or convey a Title to polished Nations over the Lives and Properties of barbarous Nations? The Fact is, Christians and polished Nations have no such Right as they pretend to. GEORGE the Third would have no better Right to a new-discovered Island or Kingdom, than the Monarch

# **承世承世承世承世承世**秦 PHILOSOPHER. or Chieftain of that Island or Kingdom would have to the imperial Throne of Great-Britain. Why then have Christians made Prize of all the Countries they have discovered, exterminated the Inhabitants, or led them into Captivity? Because, though they have borne the Name, they have been Strangers to the Spirit they should be of; and because the Lust of Dominion and the Desire of Wealth have, in all Ages, been too hard for Integrity and Conscience. WHEN Guiana was first difcovered by Sir WALTER RA-LEIGH, he took Possession of it for King James. Some short Time after, the Pope most generoufly made a Donation of it to the Spaniards; though it does not appear, but, on the contrary, it is morally certain, that that rich Country was never feen, or even heard of by his HOLINESS. The Reader

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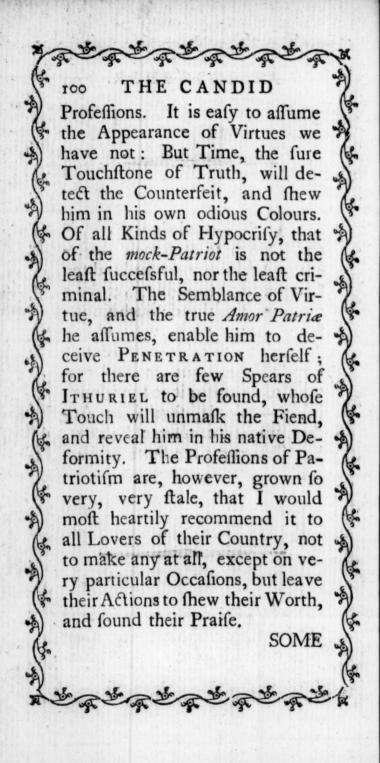
that Earth should be Heaven.—
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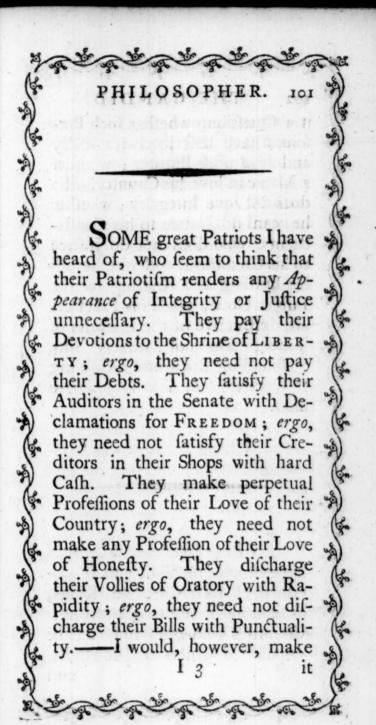
and he who expects it, expects that Man should be a God, and

# <u></u> ۼڝڂڝڂڝڂڝٷ THE CANDID 98 The fame Authority that allowed the Lawfulness of Revenge, inculcated the opposite Doctrine of pardoning an Injury; and he who told us, that Pleasure was the supreme Good, and that we might freely enjoy all the Delights our Passions led us to, told us alfo, that Virtue was the Source of Happiness, and Vice the Parent of Misery. Injuria Injuriam co-Libere licet was a proverbial Expression, and the constant Practice of the Antients; but was as difgraceful to Morality, as destructive to the Interests of Society. How much more nobly does SALLUST express himself! bono vinci satius est, quam malo More Injuriam vincere. i. e. A good Man would rather fuffer in a righteous Cause, than succeed in it by wicked Means.-This was not only speaking like a Philosopher, but inculcating the Doctrine of a Christian. THE

I HE Knowledge of Words and Things is extremely different. A Man may understand ten Languages thoroughly, yet be a thorough Blockhead : Such Knowledge, however, is very useful. A Purse that holds my Money has its Value; but who will pretend to compare it to the Money itself?-Words, says some Author, are the Daughters of EARTH, but Things are the Sons of Heaven.

EN ought to be judged their Actions, not their Pro-



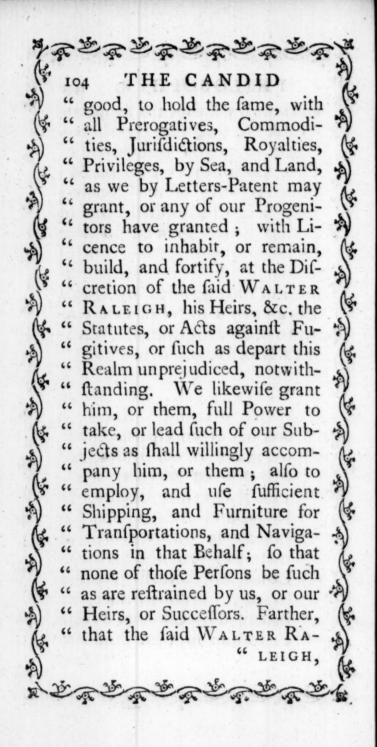


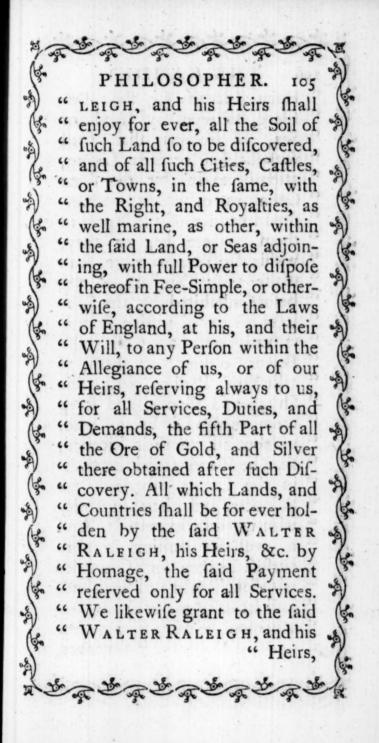


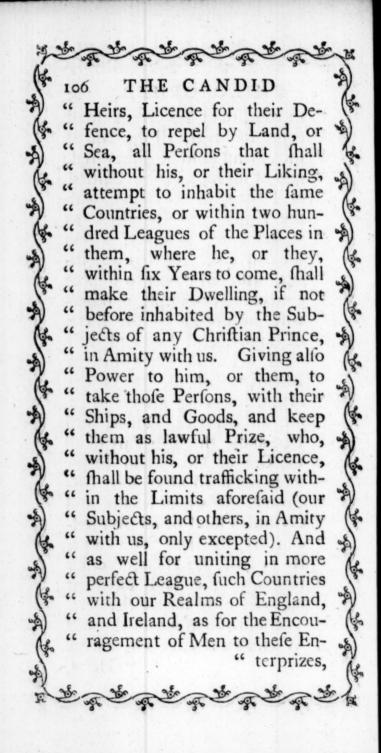
it a Question, whether such Perfons I have described are really and bona Fide Patriots; whether a Man can love his Country, who does not love Integrity; whether he can do Justice to his Constituents, who does not do Justice to his Creditors; and whether all his Bustling and Roaring for the Public Good, while his Practices are destructive of the Interests of Trade, are not merely like "founding Brass and a tinkling "Cymbal?" or Vox et præterea nibil.

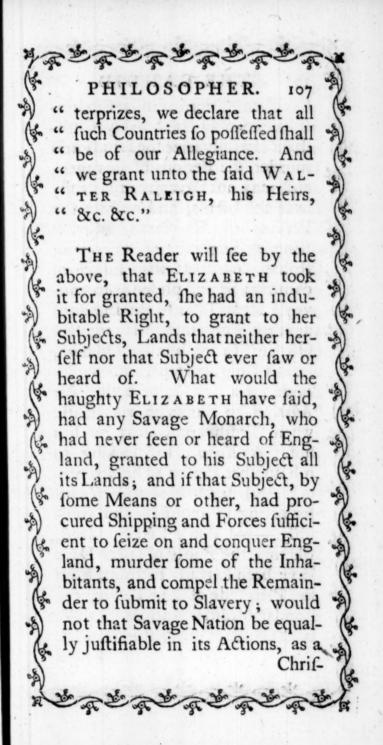
IN Page 89 of this Volume, I have exposed the Folly and Wick-edness of such Christian Kings, as send out Fleets to discover new Countries belonging to savage or unpolished Chiefs or Monarchs, and

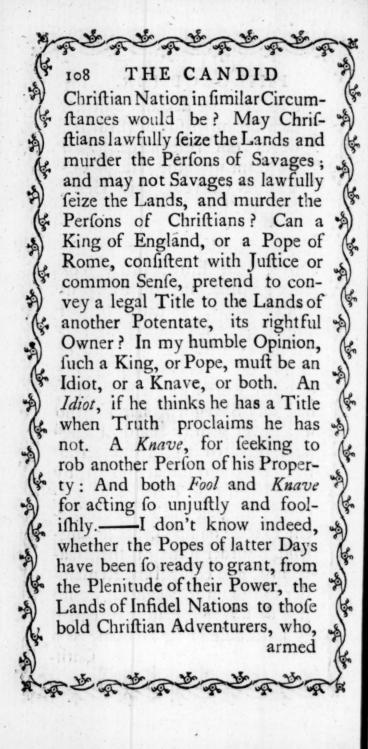
**李安全安全安全安全** PHILOSOPHER. 103 and who lay it down as an incontestible Maxim, that they have a Right to possess themselves of those Countries per Fas aut Nefas. As some of my Readers may be ignorant of the Form of Letters Patent granted on these Occasions by the Monarchs of England, I shall here give an Extract of that granted by Queen ELIZABETH to WALTER RA-LEIGH, Efq; afterwards SirW A L-TER RALEIGH. " ELIZABETH, &c. To all " People greeting. Know ye " that out of our especial Grace, " we grant to our trufty, and " well-beloved Servant, WAL-" TER RALEIGH, Esquire, his " Heirs, and Assigns, the free " Liberty to discover such re-" mote heathen and barbarous " Lands, not actually possessed " by any Christian Prince, nor " inhabited by Christian People, " as to him or them shall seem good.

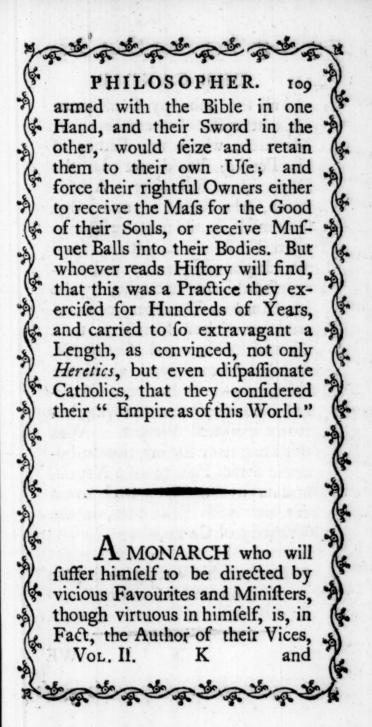


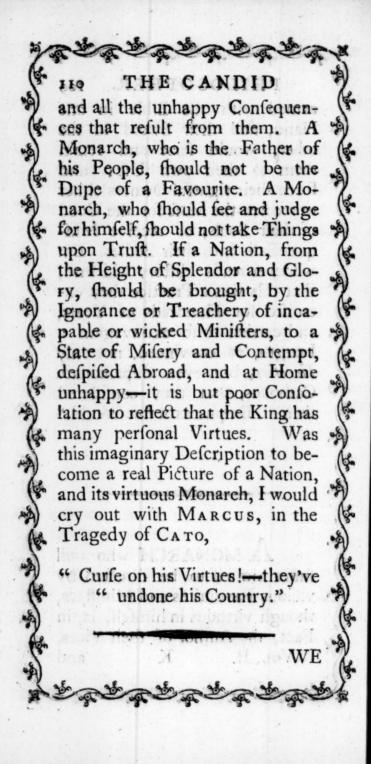










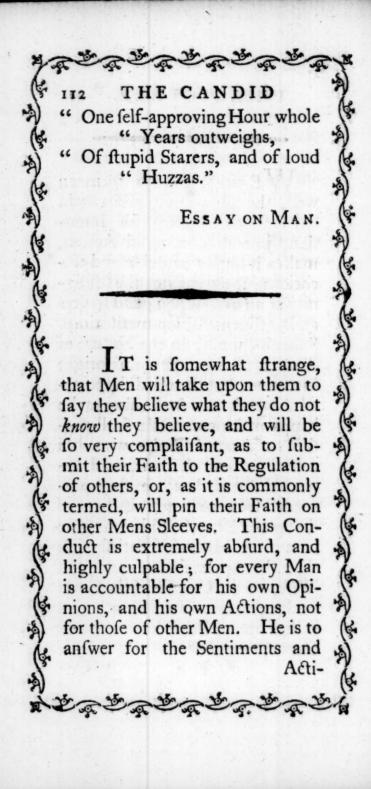


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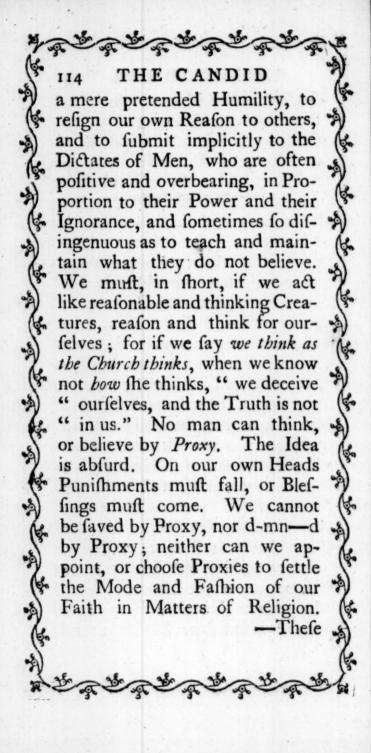
WE ought always to mean well, though we may miscarry in our Actions. A Purity of Intention, joined to a good Action, makes it highly laudable and efficacious; it extenuates the Malignity of an evil Action; and makes an indifferent Action meritorious. Success cannot, in the Nature of Things, always attend an upright Intention; but though disappointed Abroad, we shall always be happy at Home. We shall posfess an inward Judge who has examined our Actions, and approved them, because they proceeded from an honest Defire of doing our Duty. This will give us a more Heart-felf Satisfaction than the Applauses of even the Wife, or the Careffes of the Great could give us. For, as our excellent moral Bard has well obferved,

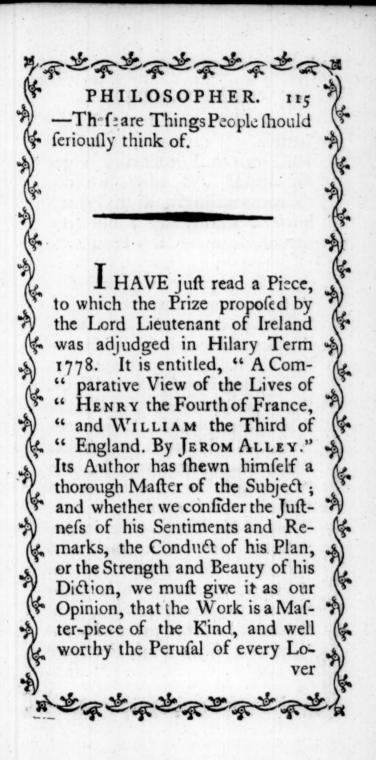
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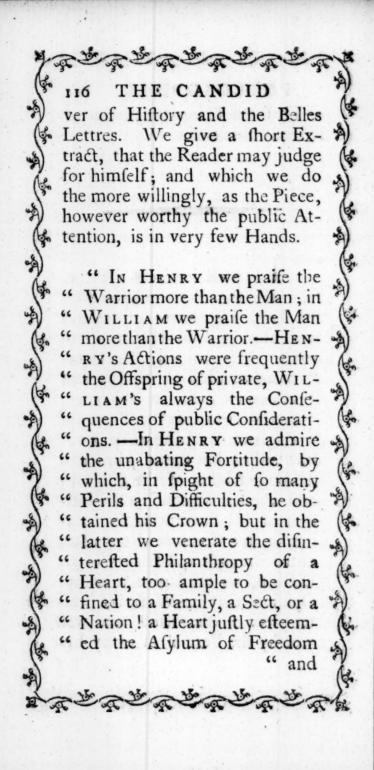


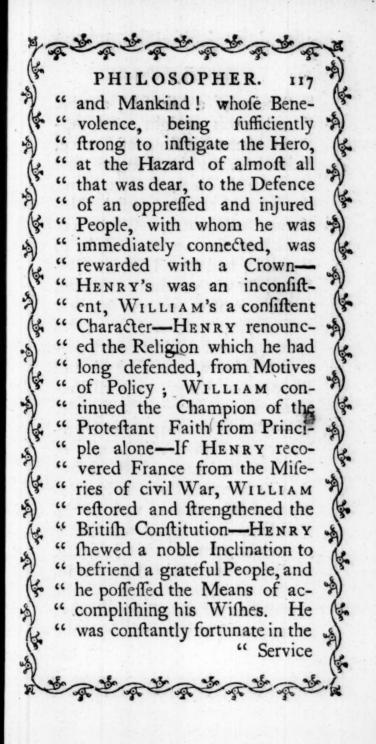
#### **承述承述承述承述承述** PHILOSOPHER. Actions of the Man, not the Doctrines, or the Decisions of the Church. Besides, as a Man cannot fee with Another's Eyes, fo neither can he comprehend with Another's Understanding, or believe with Another's Faith. Man who fays he believes whatever a Church, or a Body of Men believes, utters a Falsehood. He cannot tell what that Church, or Body of Men believes; how then can he believe, what he does not know? How can he form his Belief, or mould his Confcience, according to Shapes and Patterns he has never feen? No Artist whatever can work, and make Refemblances of Things he has no Conception of, and which he never viewed; how then can a Man make his Faith and his Conscience resemble those he knows nothing of? And how can he be fure of the Likeness, when he cannot compare them together? It is a lazy Modesty, and a mere

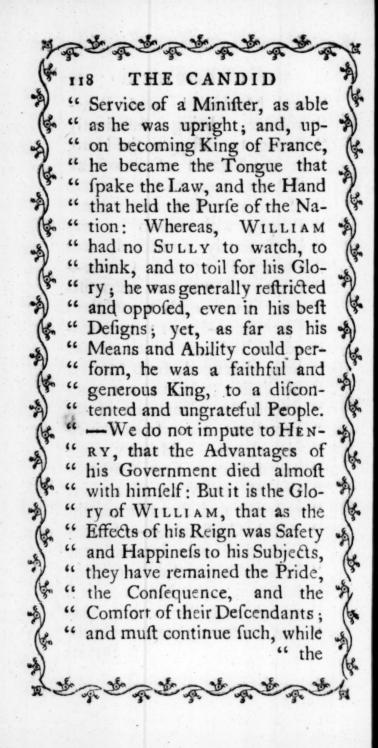
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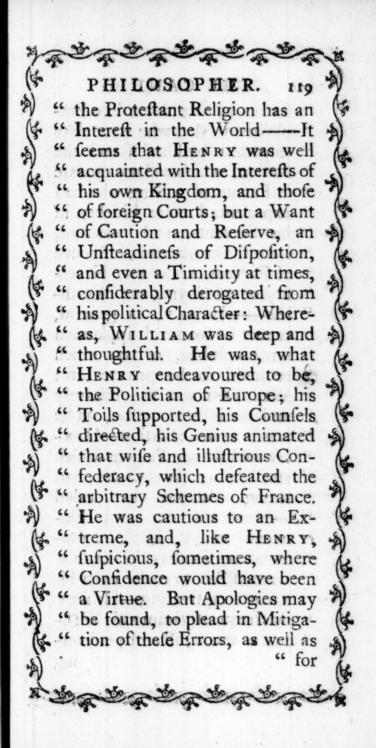


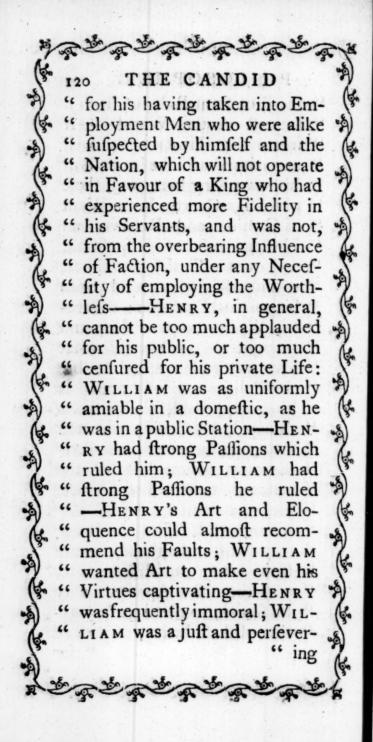


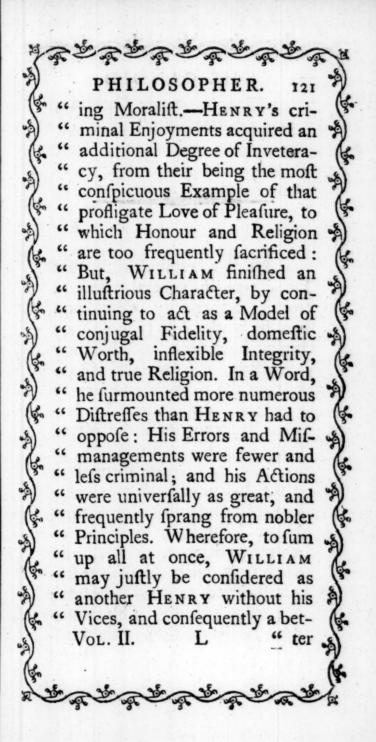


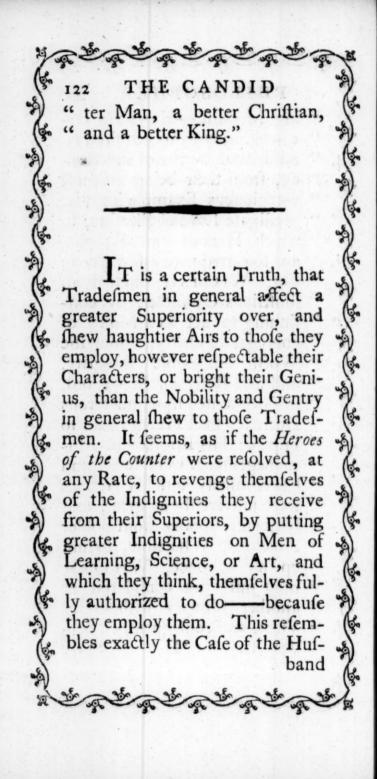


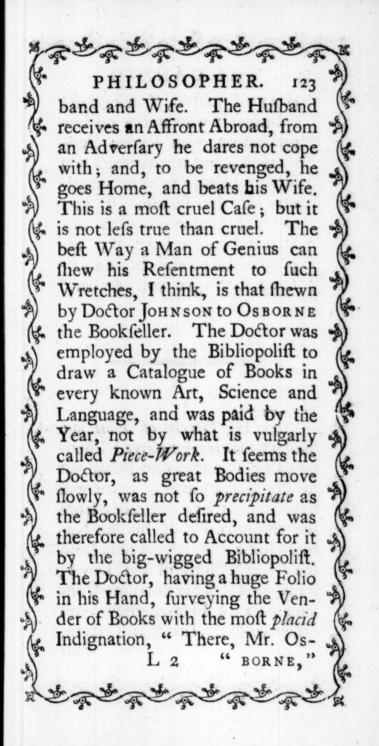


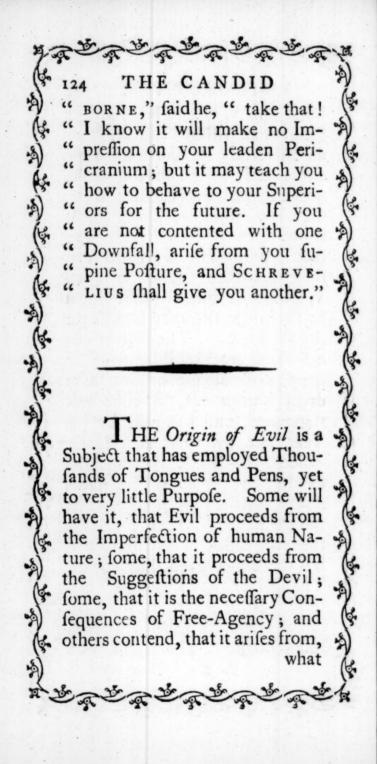


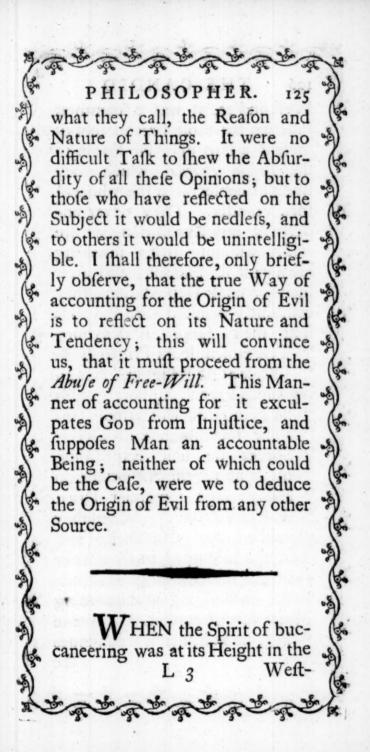


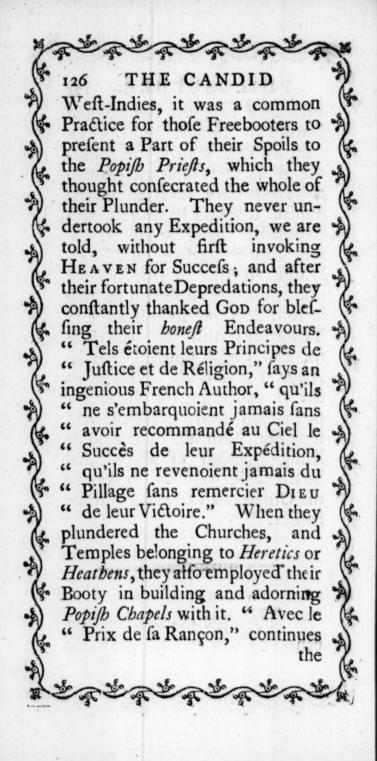


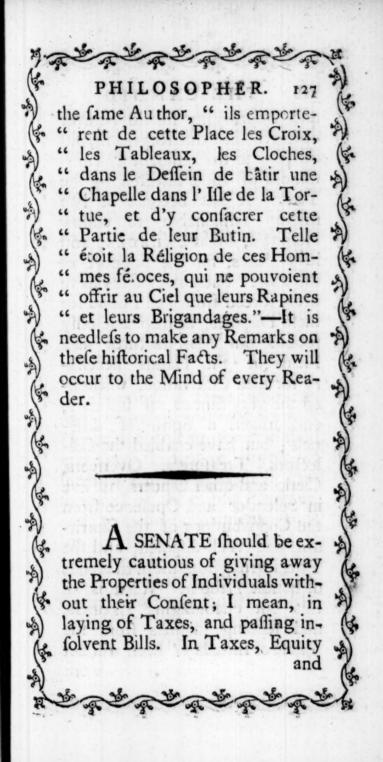












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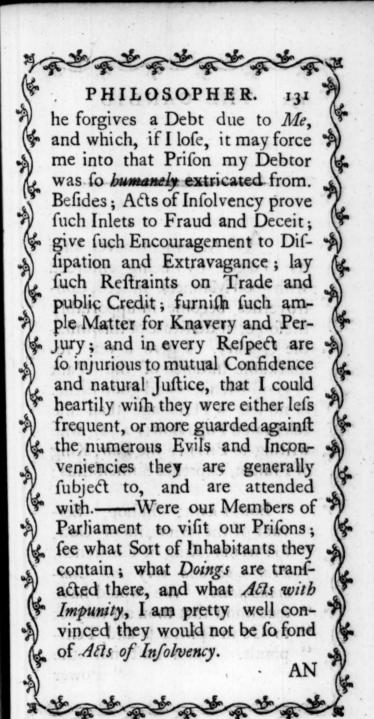
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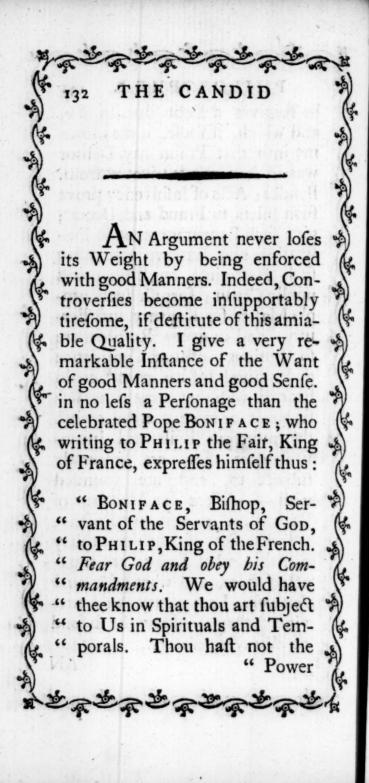
and Impartiality should be ever observed, and due Regard should be paid to the different Circumstances of those affected by the Tax. It has become of late mighty fashionable to endow Hospitals, build PALACES, and levy Taxes, for the Support of the Poor. Such vaft Funds have been forced from the Public for these Purposes, as have not only robbed our Manufactures and Fields of the Hands necessary for their Cultivation, weakened the very Sinews of Industry, encouraged a Spirit of Idleness; but have enabled the Collectors, Treasurers, Overseers, Clerks and other Officers, to live in Splendor and Opulence from the Contributions of the Charitable and Well-disposed, and the Taxes wrung from the hard Hands of honest Labour. What is all this but encouraging Lazinefs, and feeding Idleness from the Table of Industry? Men will not work

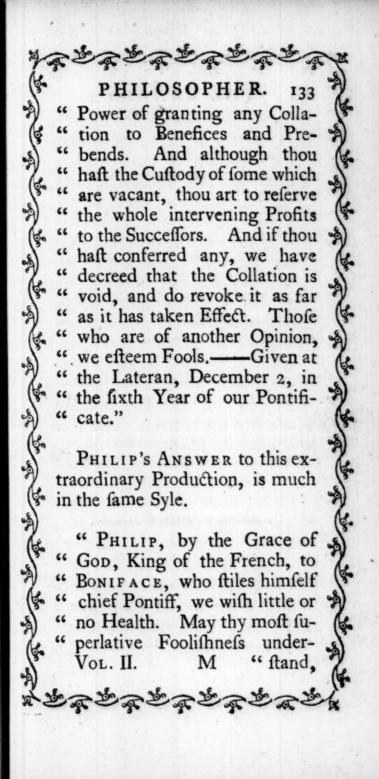
### 世界世界世界世界世界生 PHILOSOPHER. work if they can live without it; and our common Vagrants and flurdy Beggars are not fo much to be blamed for accepting, others are for offering them an Afylum and Livelihood at the Expence of the Industrious. fpeak my Opinion freely, I think that no Provision whatever should be made for Beggars by any commercial Nation; as it blunts the Edge of Industry; proves an Incentive to Idleness; gives to those who do not work or labour, the Earnings of those who do; and excites an universal Spirit of Discontent among the middling and lower Orders of People, in feeing a Parcell of flothful Perfons fed at the public Expence, and to whose Maintenance in Idleness themselves are forced to contribute by an unremitted Exertion of their Labour and Industry.-Beggars should be left, I think, to the casual Benevolence of the Public.

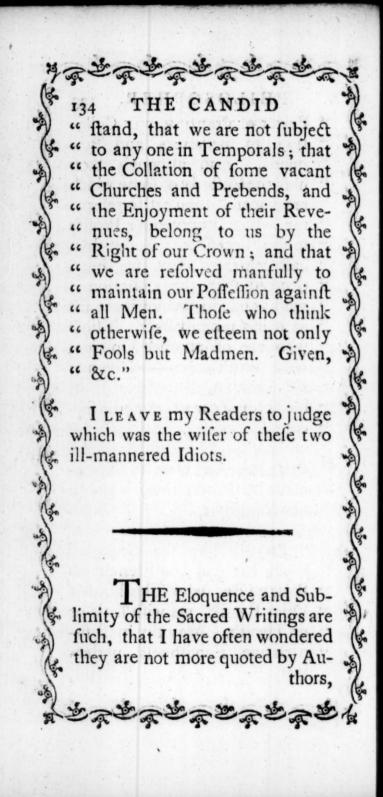


AN infolvent Bill should be well weighed before it is enacted into a Law. For let us reflect what it is. It is affurning a Power of disposing of a Creditor's Property without his Confent. It is discharging an Obligation of a very high Kind; the Obligation the Debtor lies under to his Cre-This Obligation an Act ditor. of Infolvency renders void, notwithstanding it may prove the Ruin of a thousand honest Creditors and their Families, who have been induced to give Credit to their feveral Debtors. A Senator may forgive a hundred Debts due to bimself without much Confideration, if he is fo inclined; but he ought to weigh the Matter very ferioufly before he

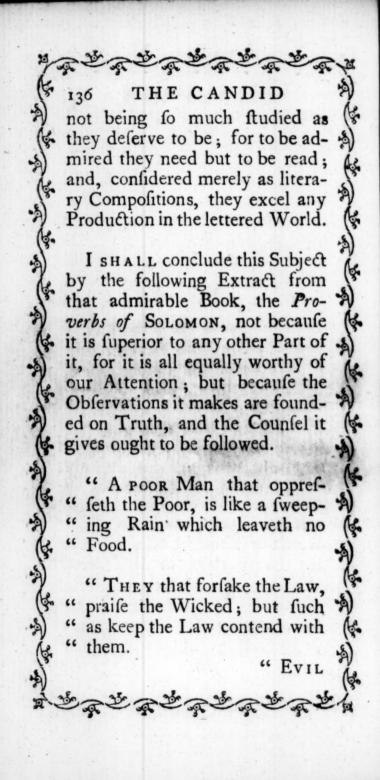


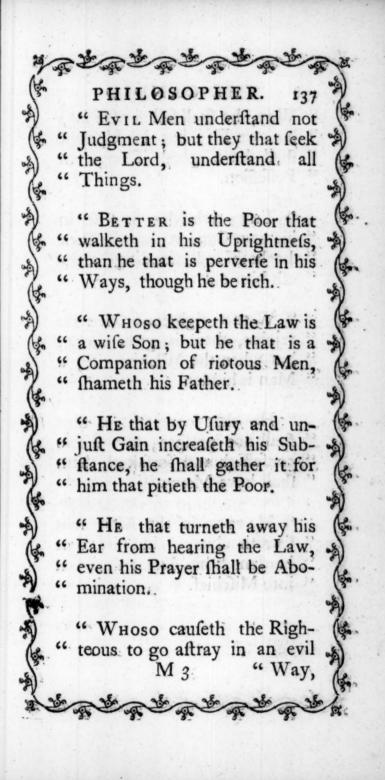


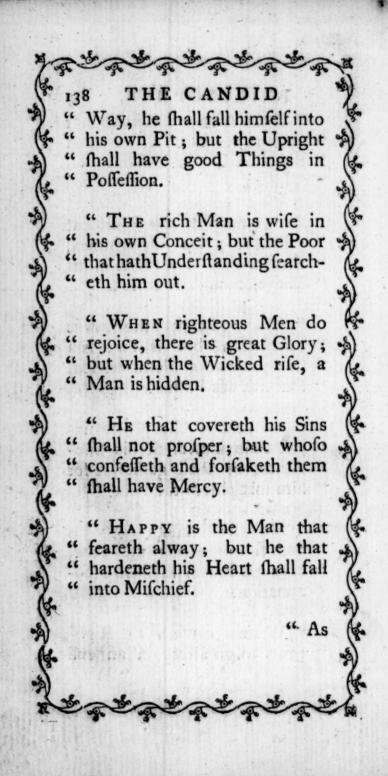


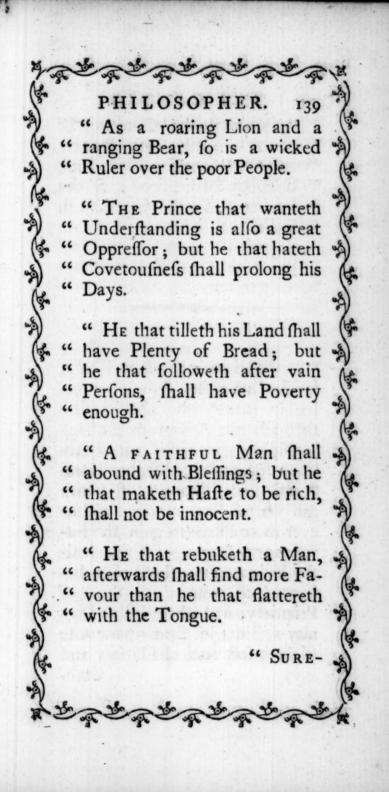


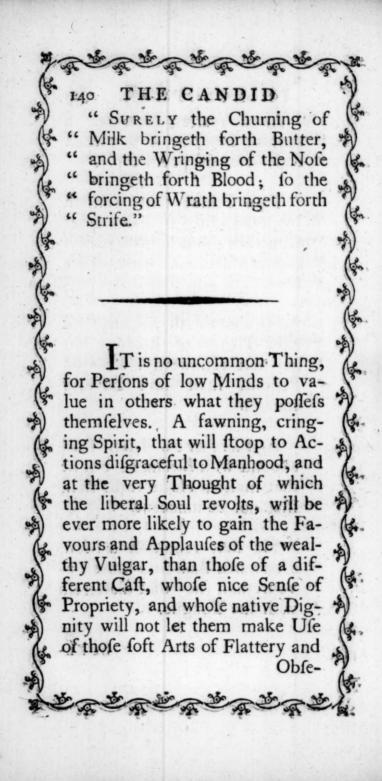
PHILOSOPHER. thors, that have a Regard for such noble Compositions, and who form Pretensions to a just Taste. POPE, ADDISON, GAY, SWIFT, and others, furnish out many a Citation, or literary Morsel, to our modern Writers, while the facred Penmen are almost wholly neglected, but by Divines in their Sermons; and even these, of late Years, are very sparing in their Quotations, as if fearing they would difgrace their Pages. Yet, notwithstanding this criminal Neglect, I would undertake to prove, by parallel Passages, that the happiest and boldest Flights of our best Poets, are but the mere Efforts of Impotence, if compared with the fierce Fire of oriental Poefy, and the high Reach of Thought discernible in it. Every Page in the facred Writings, will prove the Justice of this Remark. I cannot, therefore, but impute the Inattention fo generally paid to them, to their M z not 世界世界世界

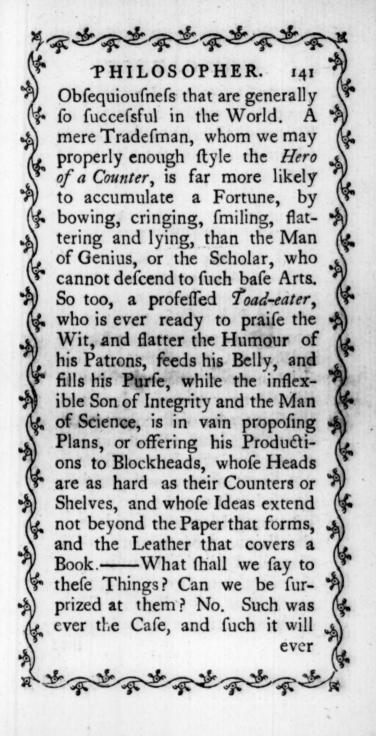


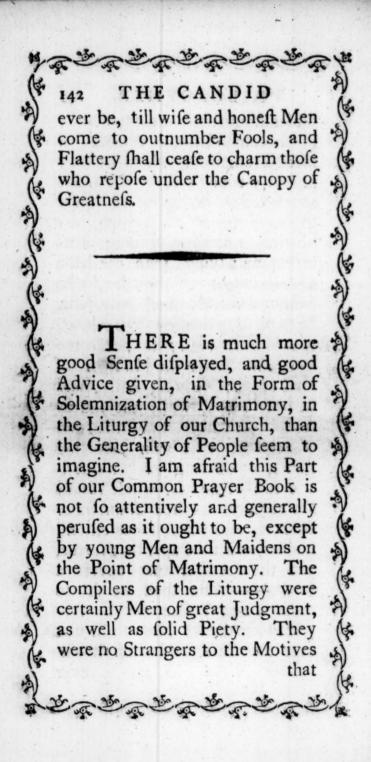


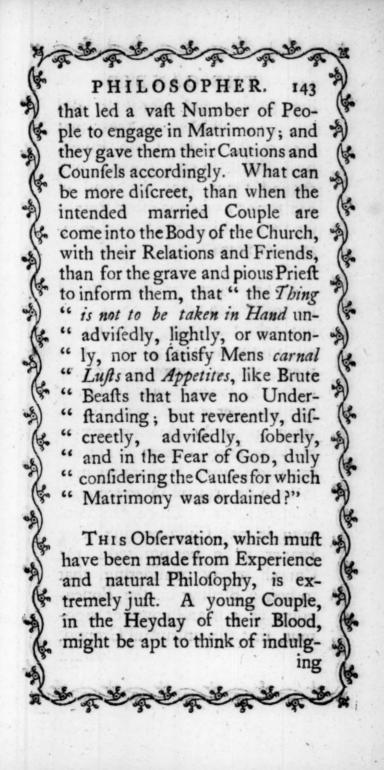


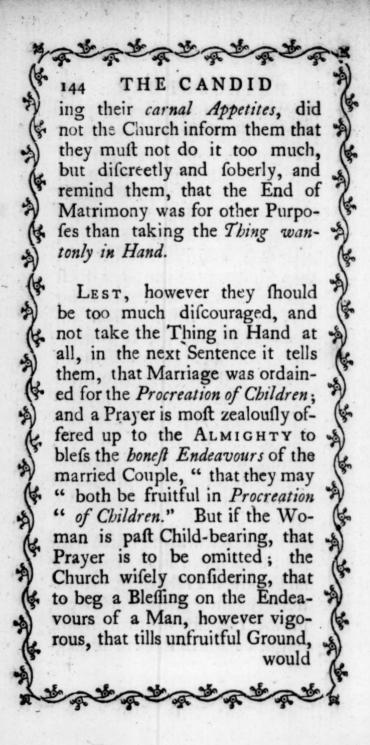


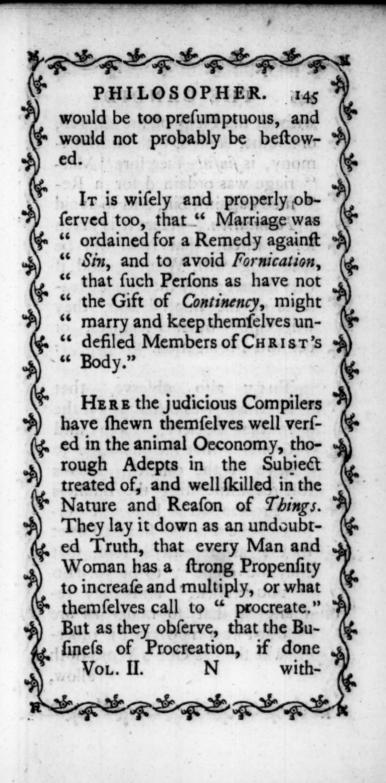


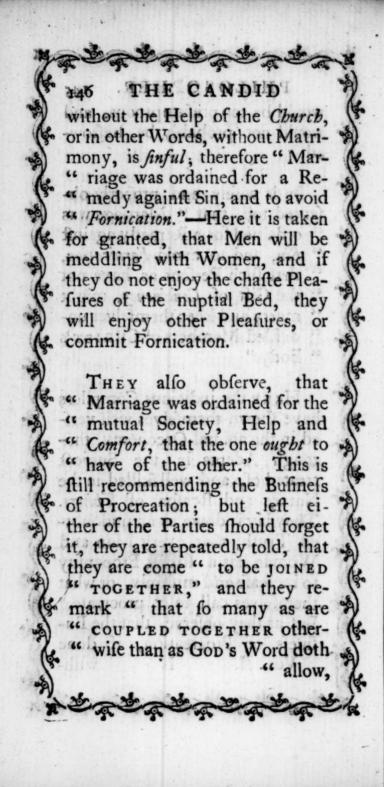


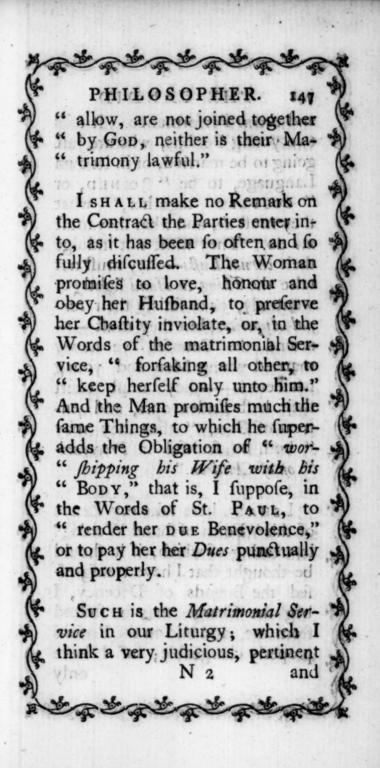




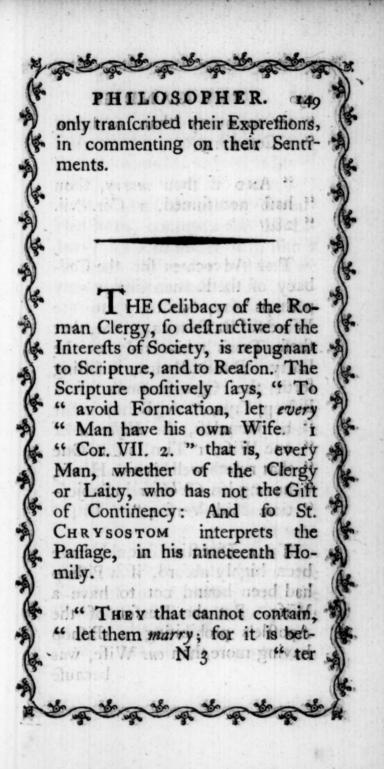


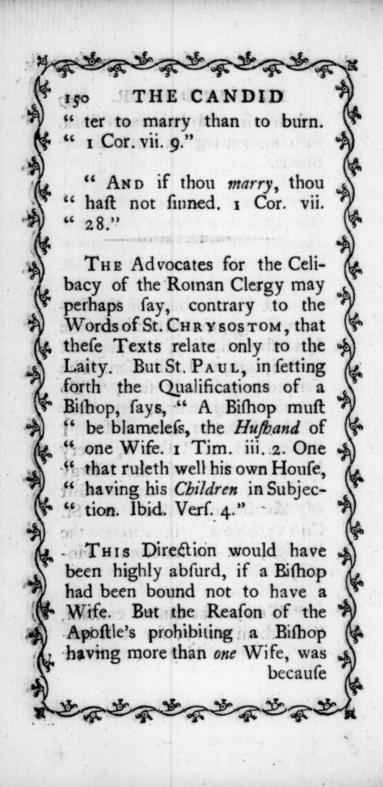


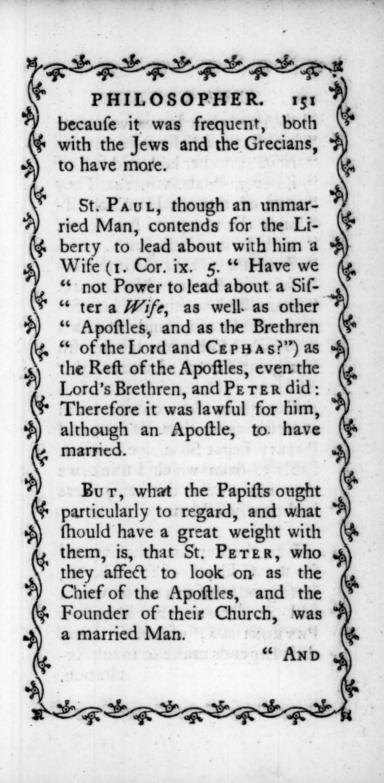


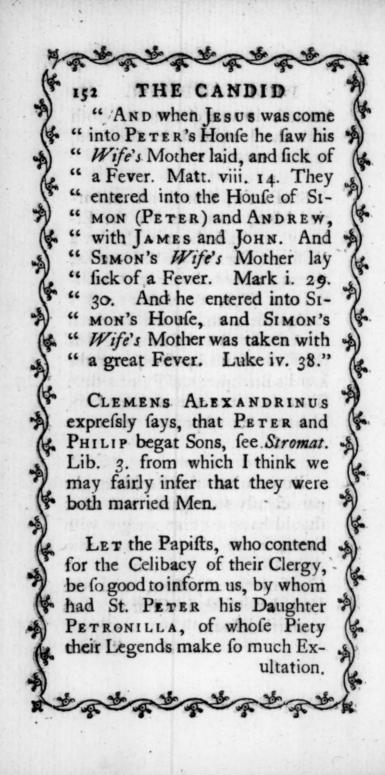


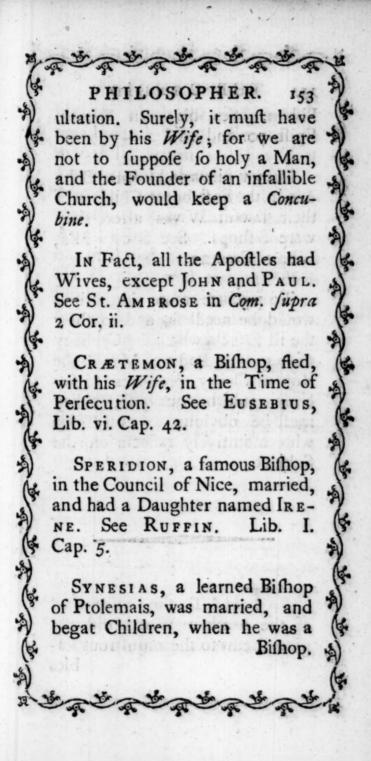
# ڟڝڟڝڮڝڮ ۼڝڟڝڮڝڮڝڰ THE CANDID and decent Performance. It tells two young Persons, who are just going to be married, or in its own Language, to be " JOINED, or "coupled together," what they must do, and what they must not do. They must not indulge their carnal Lusts—they must not take the Thing in Hand lightly or wantonly, or to fatisfy their carnal Appetites, but they mustattend the Counsel, ye newly married young Men and young Maidens!---they must exert their best Endeavours, and entreat of Goo, " that they may " both be fruitful in Procreati-" on of Children." I SHALL here take my Leave of this "Form of found Words;" in treating of which, if it should be thought that I have transgreffed the Bounds of Decency, I beg the Charge may be shifted from me, and laid on the Persons properly chargeable; for I have

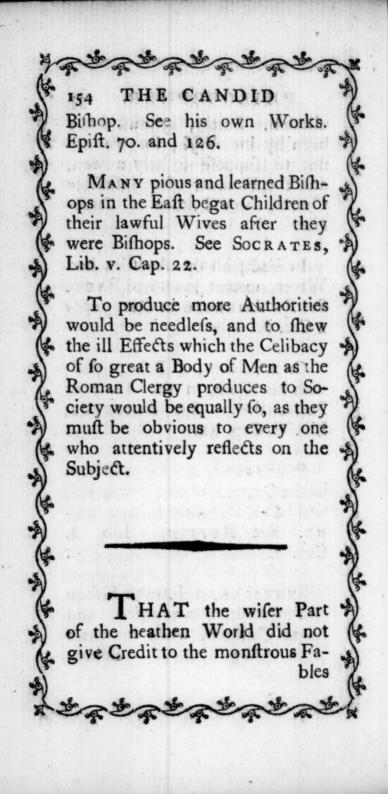


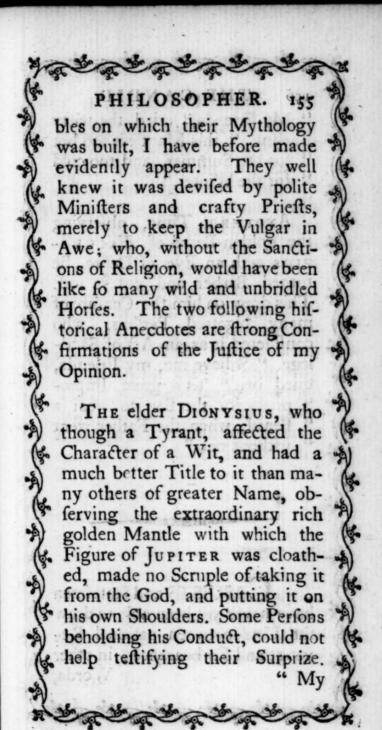


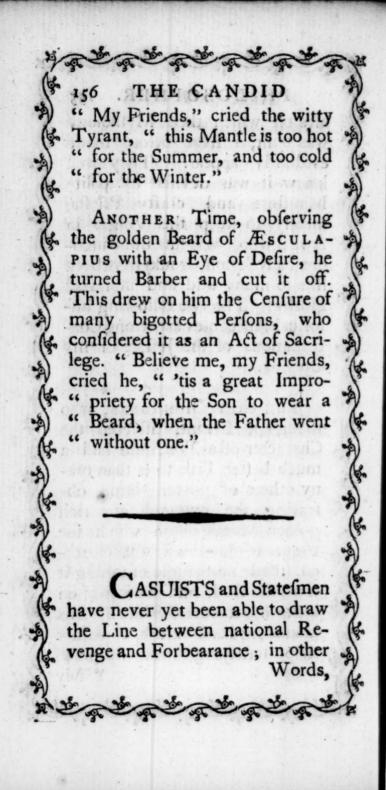




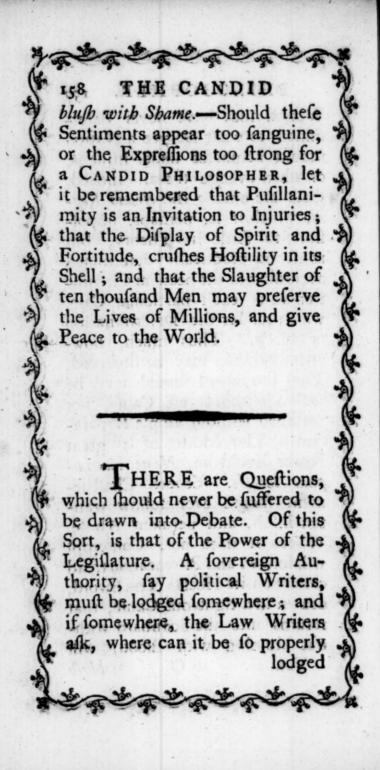








#### **李子李子李子李子李** PHILOSOPHER. Words, they have never determined to what Degree a Nation should acquiesce under Injuries, or when avenge them. Indeed, these are among the Ardua Regni, which it is, perhaps, impoffible to fettle in Theory, but must be practically determined according to the peculiar Circumstances of each particular Case, which render the Determination necessary. Thus much, however, I think, may be observed. That the Sword should never be drawn without just Cause, nor sheathed without ample Repara-The Motto of a great Power should be, Nemo me impune lacessit. Severe Chastisement should ever follow wanton Insult, and petulant Abuse. Where it does not, Contempt will follow, and Provocation tread closely on its Heels. The Sword, drawn in a righteous Cause, that returns into the Scabbard without blushing with Blood, will VOL. II. blusb **ڰؠڰؠڰؠڰؠڰ**

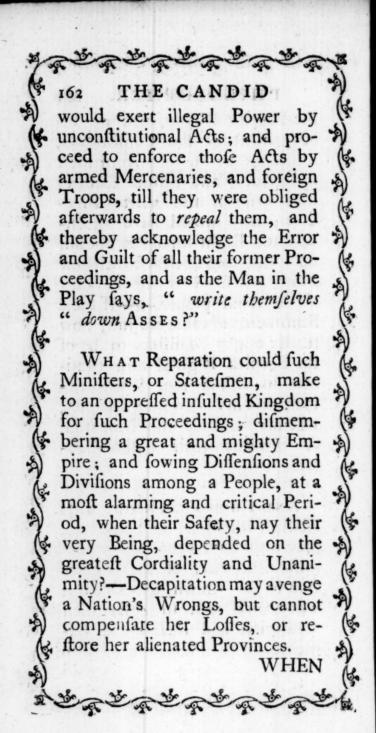


#### **美国中央市场中央市场** PHILOSOPHER. lodged as in the Legislature? This is begging the Question, and taking for granted what ought to be proved. It is not my Bufiness, however, to enter fully into this delicate Subject; yet, as a free-born Member of Society, and a zealous, though feeble, Advocate for consti-TUTIONAL FREEDOM, I must observe, that all Power originates from GoD; that GoD has created Man a free Agent; that Men, by Compact, transfer, but not absolutely give up, Part of their original Rights, to be protected in the Remainder; and that, on great and trying Occasions, of which themselves only are the competent Judges, they may refume all their Heaven-descended Rights and Liberties, and shine forth in all their NATIVE DIG-NITY and POPULAR MAJES-TY !- It will be in vain, on these awful Occasions, when every Thing dear to the People is at Stake. SA SERVERY SAN

#### 160 THE CANDID

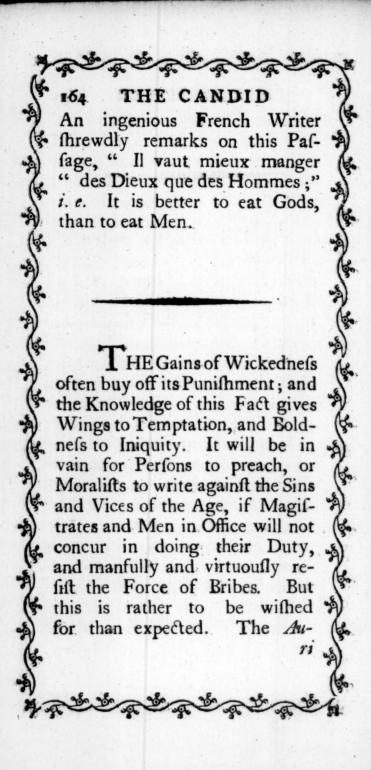
Stake, to talk of Charters, or Acts of Parliament-Charters may be granted by Idiots or by Knaves; and every one knows how Acts of Parliament are often obtained-Charters and Acts will be no more regarded, when the Liberties of a great Nation are attempted to be facrificed at the Shrine of Tyranny and Despotism, than the Tears or Prayers of a Murderer or Parricide would be regarded at the Tribunal of a firm and upright Judge. The People would avail themselves of their inherent Right; they would bring Traitors to the Block, or the Gibbet; they would not shun, as CROMWELL faid he would, but feek the SCEPTRED TY-RANT, and do themselves substantial Justice. Knowing, that all Compacts are reciprocal; that if a King performs not his Part, the Subjects are acquitted of theirs; that a Violation of a Coronation Oath, an Usurpation of

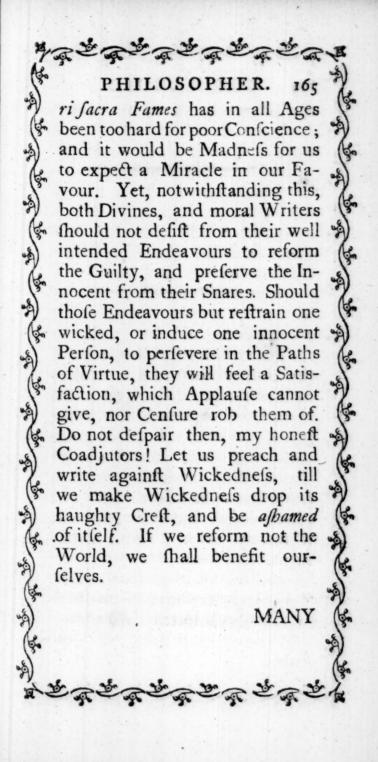
### **承述承述承述承述承述** PHILOSOPHER. the Peoples Rights, and an Infringement of the Constitution, discharge the Subjects from their Allegiance, and reftore them to their original and native Freedom; they would have an undoubted Right totally to abolish their old, and to choose such new Form of Government as they might think proper. -- If thefe Sentiments of mine are just, how tender ought Ministers to be of the Peoples Rights! how cautious, to offend them! how circumspect in their whole Conduct, whether towards the Monarch, or towards their Fellow-Subjects!-AND I would fain know, what Kind of Ministers, or Statesmen, they must have been, who would fuffer the Power of the Legislature to be drawn into Debate; who would feek to define their Authority, and declare the Supremacy of Parliament; who would

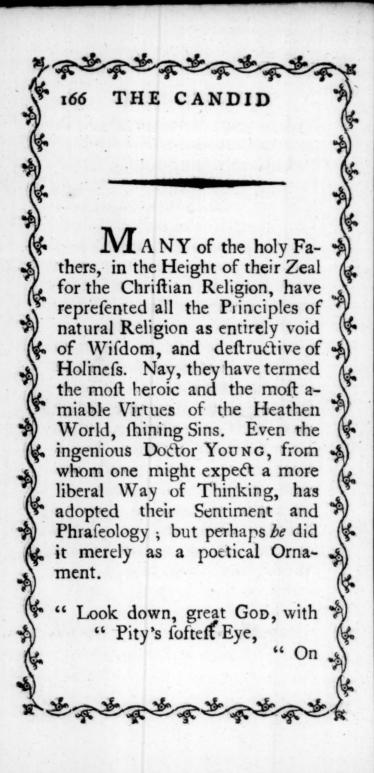


PHILOSOPHER. 163

W HEN the Spaniards conquered Mexico, they found among other Inflances of Ignorance, a strange Kind of religious Ceremony practifed by the People. This was the making the Figures of their Gods out of a Kind of Paste, which being baked, was greedily eaten. The Mexicans were taught to look on this Paste as holy Food; and as it confifted of divine Flesh, they imagined their swallowing it, and thereby depositing their God in their Bellies, conveyed to them their Virtues. The Spaniards both ridiculed and reprobated this abfurd Practice; not in the least reflecting, that themselves were equally guilty of it, in eating their MAKER and their SAVIOUR.







<u>ۼڿڿڿڿڿڿڿ</u> PHILOSOPHER. " On a poor breathing Particle " of Duft! " His Crimes forgive; forgive his " Virtues too, Those leffer Faults, half Con-" verts to the right." NIGHT THOUGHTS. This, I allow, is poetical, and founds well; but it is neither philosophical nor judicious. Virtue is not a Fault, as the Poet calls it, and cannot want Forgiveness. A Virtue is, in some Sense, an Emanation of the Deity; it is HIS WORK; how then can it need His Pardon! But if holy Men, or, as I would call them, pious, flighty Visionaries, will insist that Virtues are Faults. and have Need of Forgiveness; what must Vices be, and what do they need?-In Fact, to inculcate such Kind of Sentiments is weak to a great Degree, and injurious to the Cause they would fain be thought Advocates for. Had

#### **李女子女子女子女子女** THE CANDID 168 Had the primitive Fathers, and our modern Theologists greatly thought, and candidly reflected, they would have represented natural and revealed Religion in their true Lights, discriminated their Principles, and done Juftice to both. They would then have found that the Gop of Nature, and the God of Christianity was the same; and that the same fundamental Articles compose the Religion of Nature, and the Religion of Christianity; but that the latter superadds some ftronger Obligations to Goodness, and fets feveral Points of Doctrines and moral Duties in a more conspicuous Point of View than the former. This, I think, though a brief, a clear, and proper Diftinction of natural and revealed Religion. The Man, who attempts to destroy the former, by his rash, though perhaps, wellmeant Zeal to serve the latter, acts like a Man, who to fave a fa-

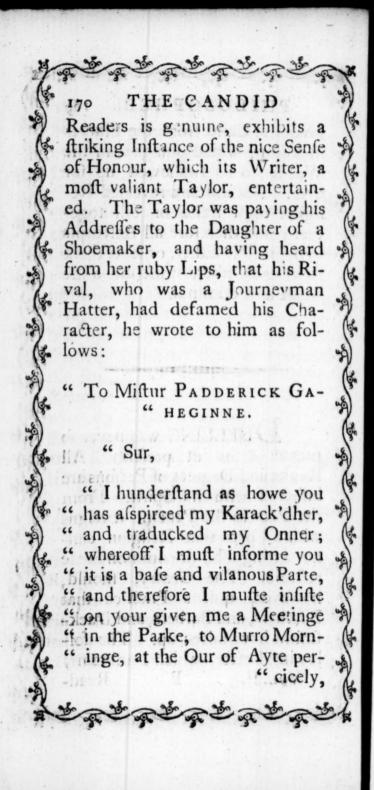
# **坐弃坐弃坐弃坐弃** PHILOSOPHER. favourite Child from the Flames in a Ship, would plunge it in the Waves to be swallowed up for ever. Natural and revealed Religion must stand or fall together; and therefore all Attempts to depreciate either, or sever them from each other, must be alike weak and criminal. JUELLING was never fo prevalent as at prefent. Ranks and Degrees of Persons are infected with its Spirit. the Peer to the Peasant it reigns with a Force that Religion cannot extinguish, or common Sense restrain. The Gentry, should, however, quit a Practice that

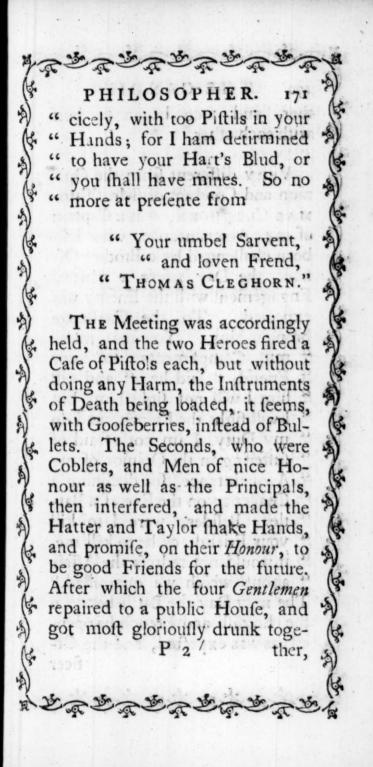
Butchers, and Barbers, and Blackfmiths have taken up. The following Letter, which I affure my

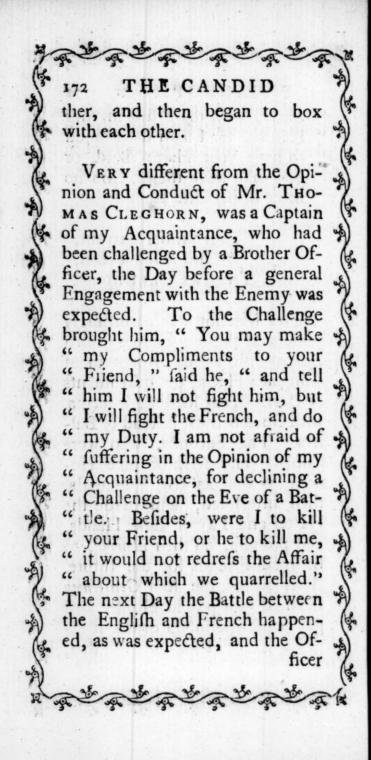
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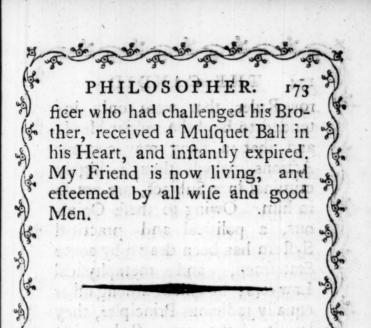
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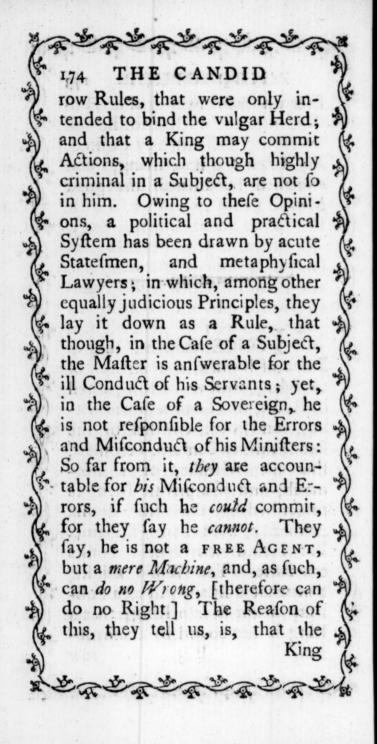




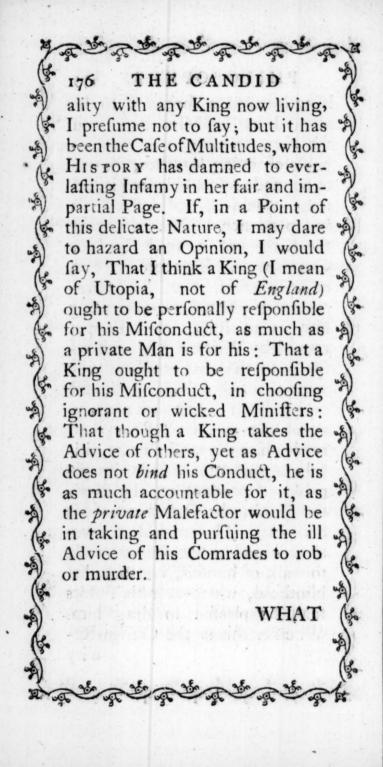


ONCE thought, that in Point of Morals, the Actions of all Men, however diftinguished in Rank, flood on the fame Footing, and were entitled to the same Praise or Censure. I thought, that the Morality of a Monarch, and of a private Man, as prescribed by the same divine Authority, were exactly the same. But I find the World thinks otherwise. The World thinks. that what is fit and just in a Subject, is not fo in a King; that a King is not bound by those narrow

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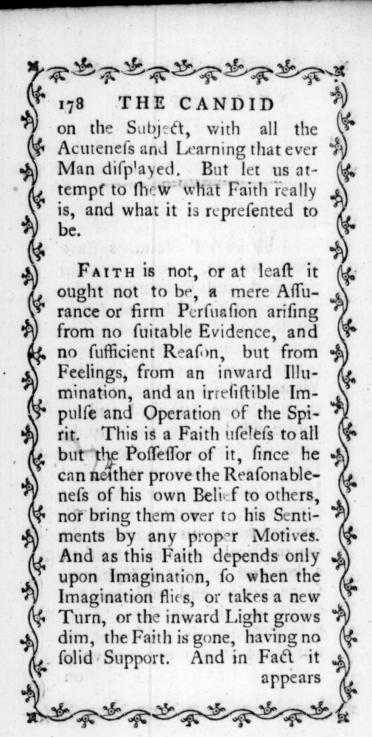


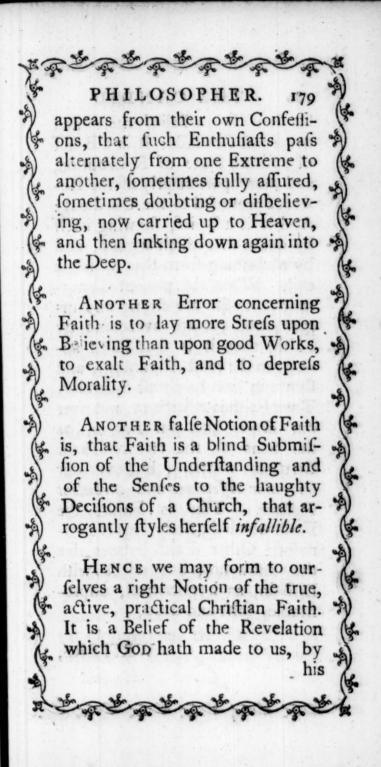
# 也不必称也不必不必不必不 PHILOSOPHER. King is always supposed to be advised by his Ministers; and therefore, to imagine he was capable of doing Injustice, or was to be made responsible for his, Actions, would be to delice (so Independence. This is paying but a very fcorbutic Compliment. To represent him as a Machine, and the Mouthpiece of his Ministers, is treating him as an Idiot, or a Puppet moved by Wires. And with respect to the Independency they want ascribed to the King, I insist on it, they rob him of it entirely, according to their System; and render him the most abject, pitiful, dependent Creature imaginable; dependent on the Nod. the Wink, the Command of his Servants. They make him a very Child in Leading-strings, unfit to walk of himself, but to be led blindfold, where-ever his Tutors shall be pleased to drag him. Whether this is the Case in Reality

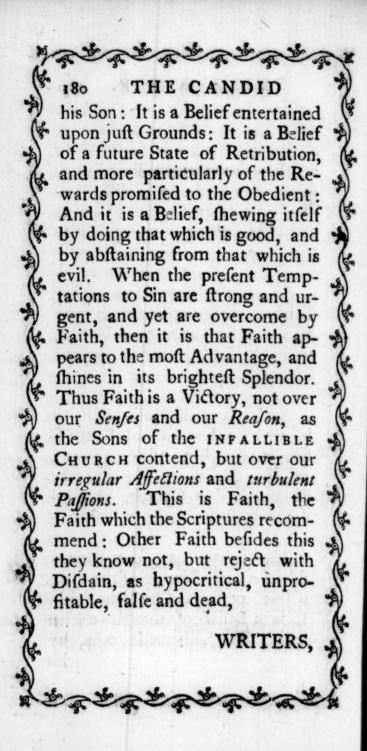


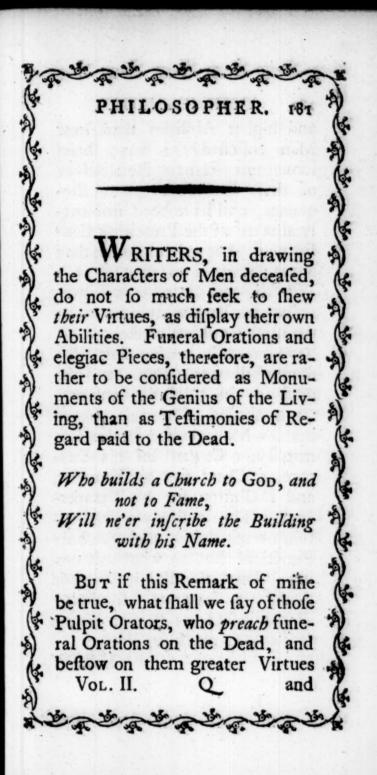


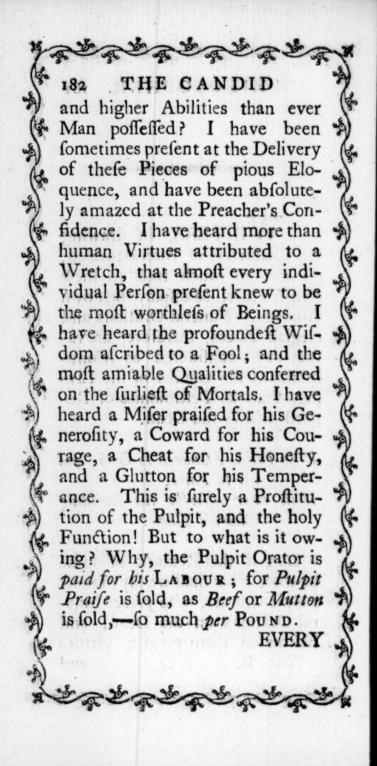
N HAT Volumes have written, and Sermons preached, and Discourses made, concerning the Nature of Faith; yet to how little Purpose! The facred Volume gives us the only genuine Account of this Christian Virtue; and if we entertain Faith, as it is there described and recommended to us, we may be little folicitous about the subtile Distinctions, the metaphysical Ideas, and the curious Account given of it, by learned Theologians and ingenious Logicians. As one practical Virtue is better than a thousand speculative Opinions, fo to receive and embrace the Christian Faith, as found in the holy Writings, is preferable to our being able to argue or write

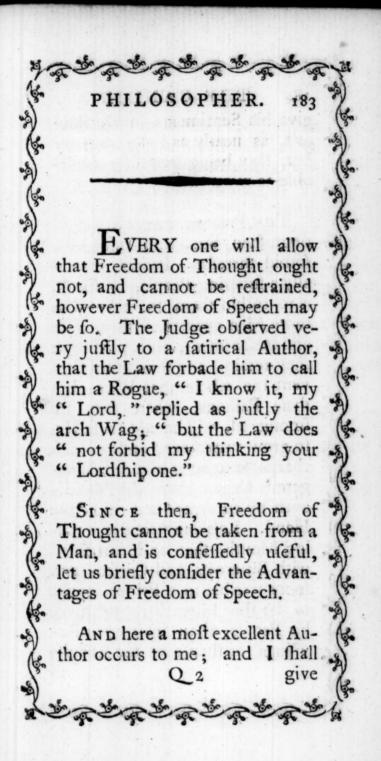


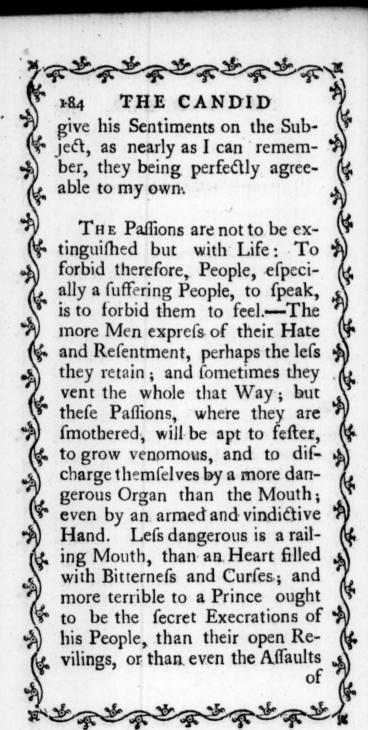


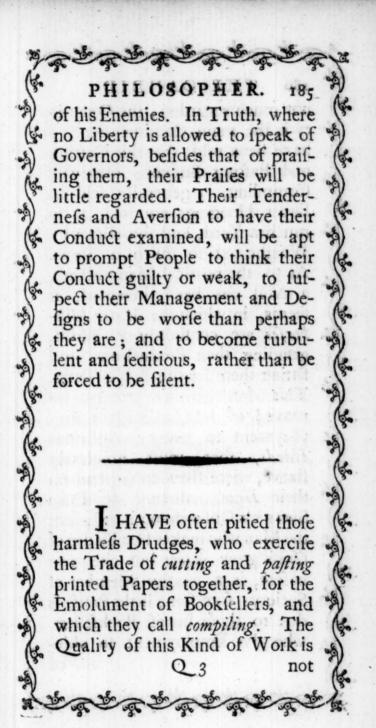


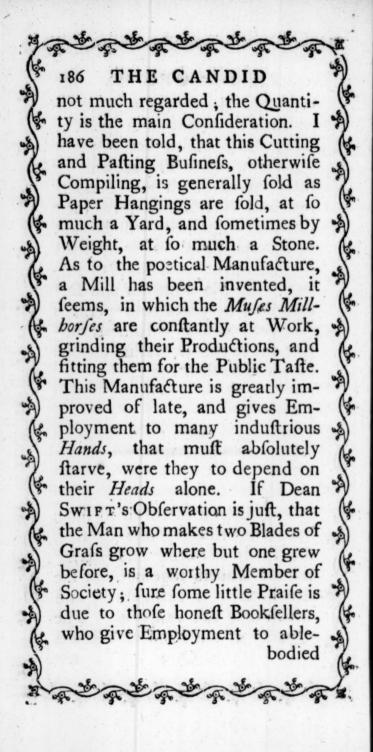


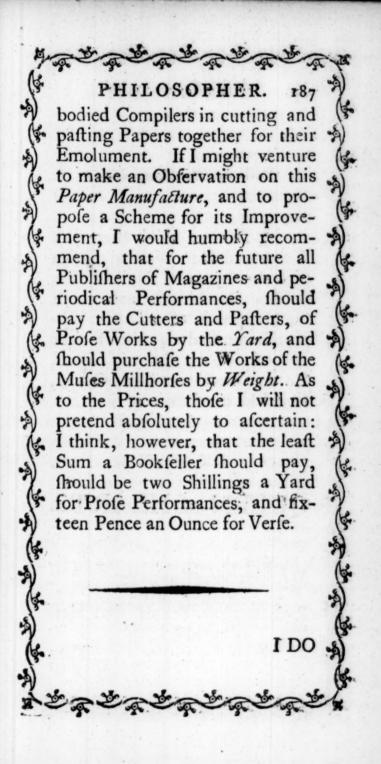


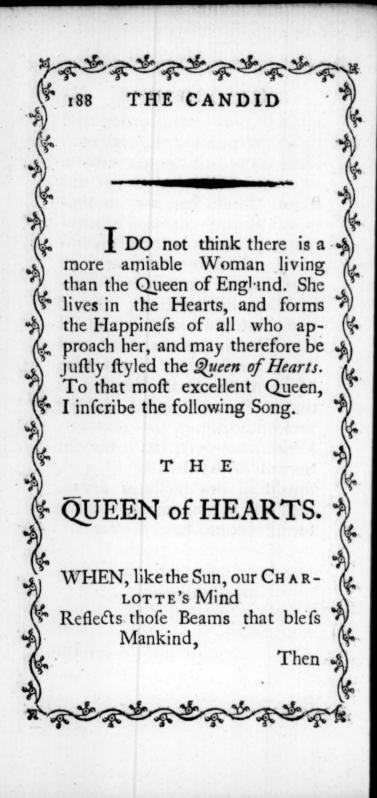


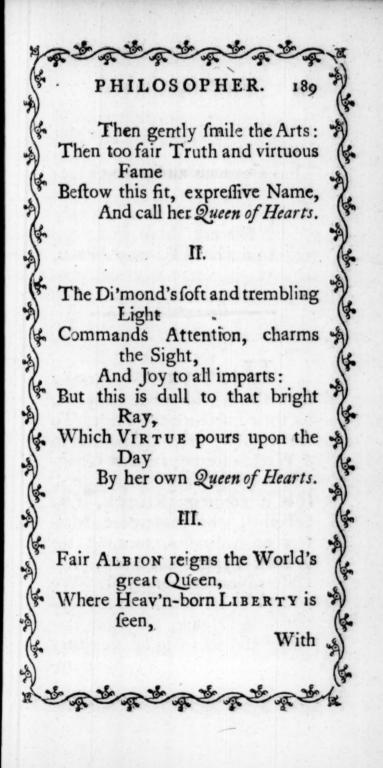


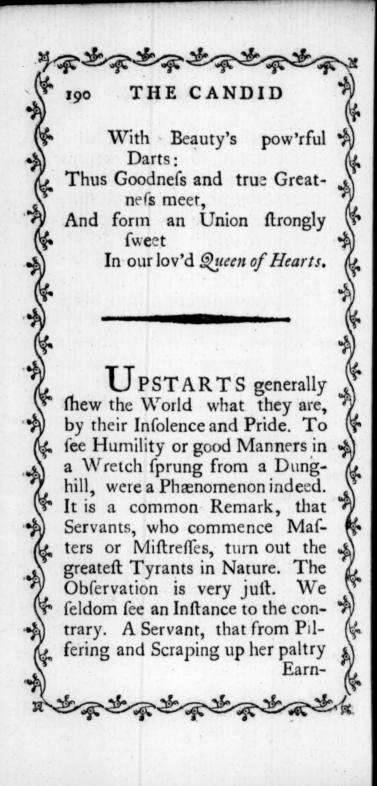


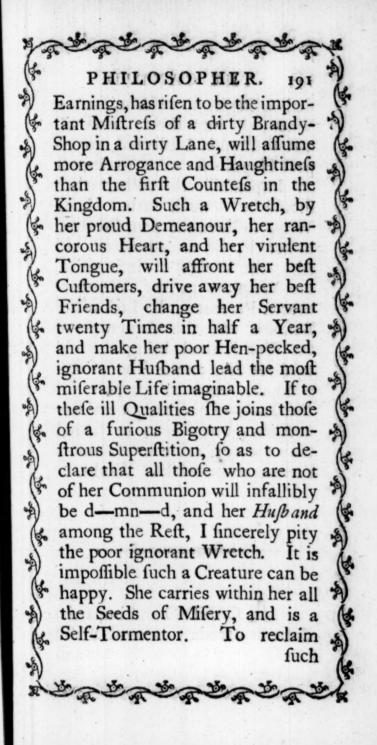


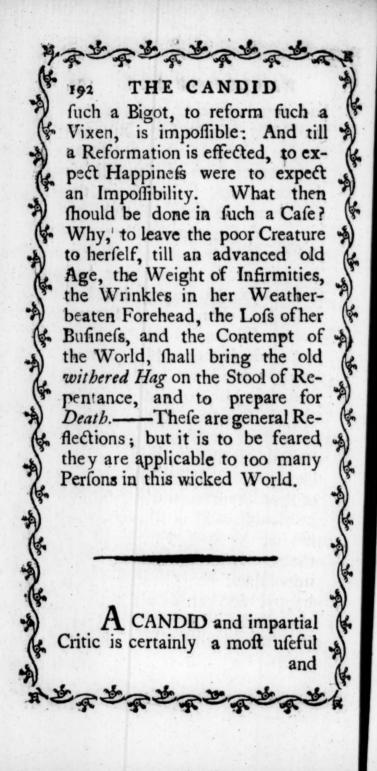


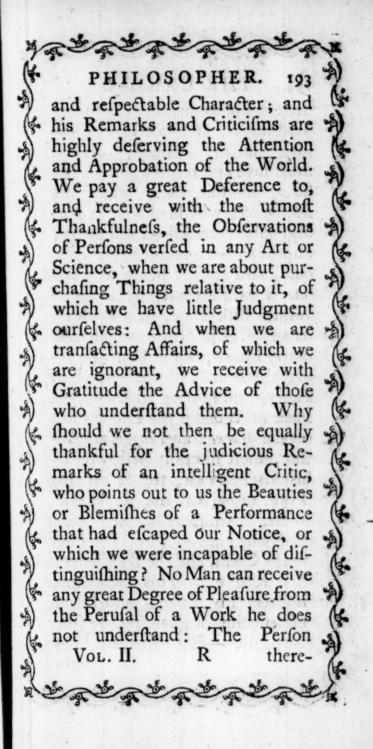


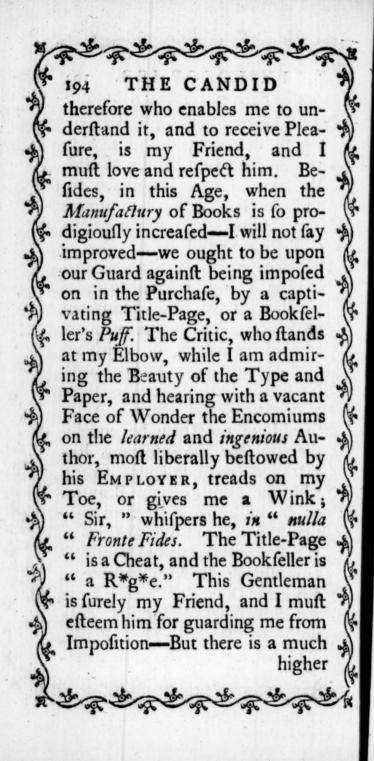


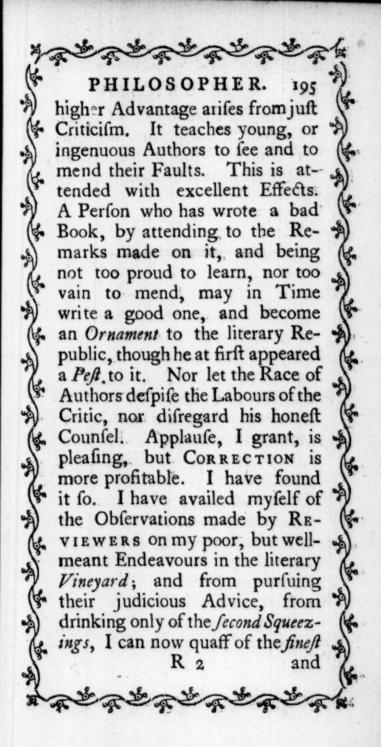


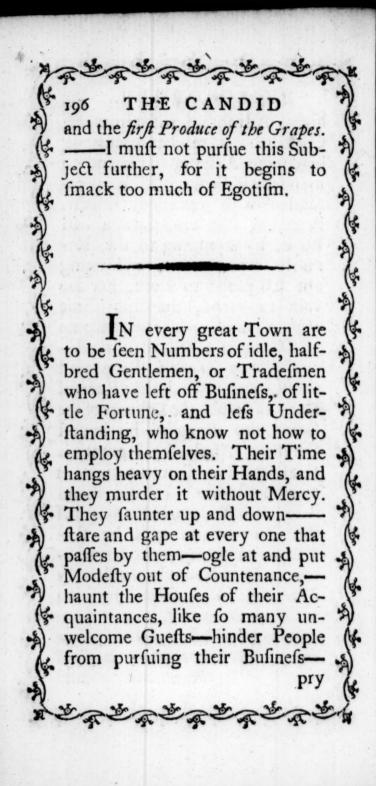




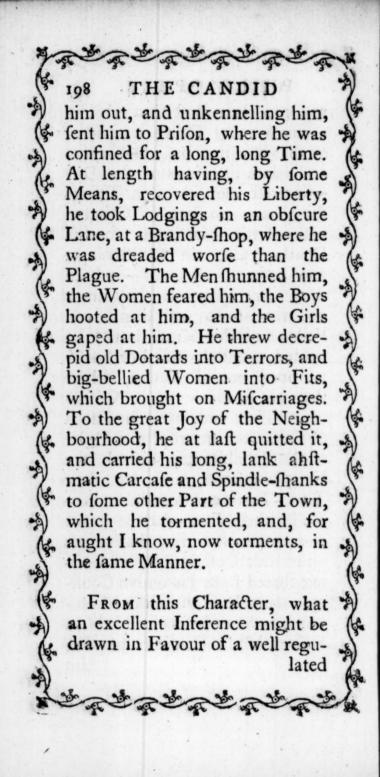




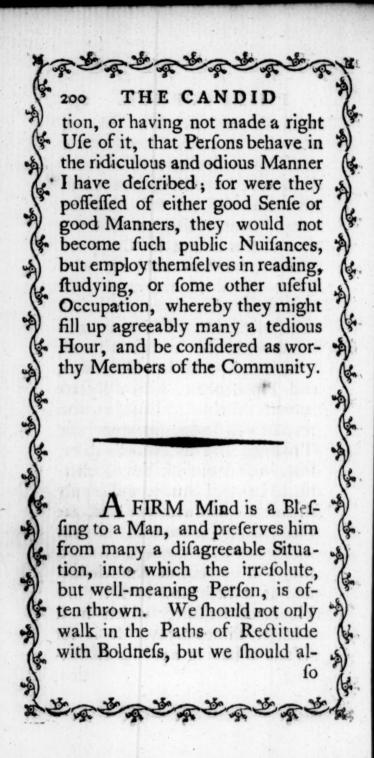




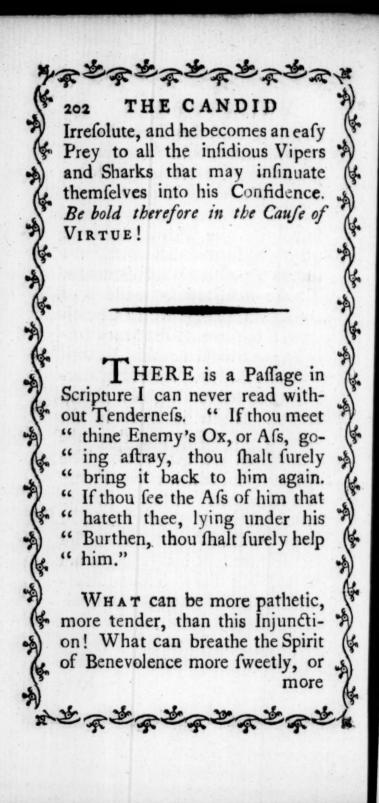
京坐京坐京坐京坐京 PHILOSOPHER. pry into their most fecret Affairs -know every Thing that passes, or that has not passed-enquire and relate the News of the Day -interest themselves in Things they have no Sort of Concern with-fettle Marriages, foretell Deaths, ascertain Christenings, and bespeak Divorces-and all this, merely because they know not what to do with themselves. Fellows of this Kind should be hooted, hunted, hissed or horsewhipped out of Towns, where they are so many public Nuisances. They endanger the Peace of Families, interrupt the Quiet of the Inhabitants, disturb the Neighbourhood, and by their Tittle-Tattle and Scandal fet People by their Ears—I once heard of a broken Attorney that comes under this Description, who being chased from his native County, took Refuge in the Metropolis, where he continued in Safety, till his Creditors hunting R 3 him

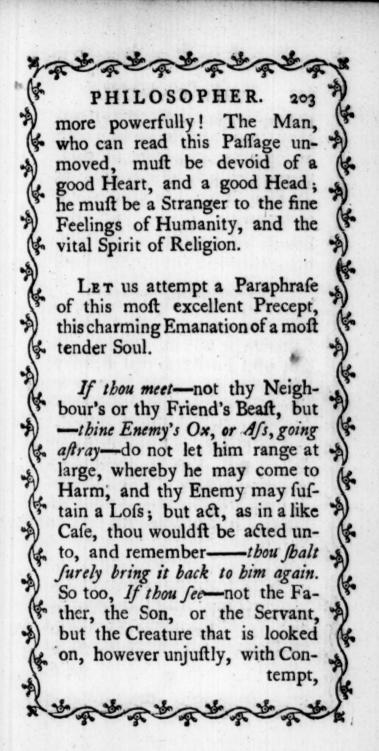


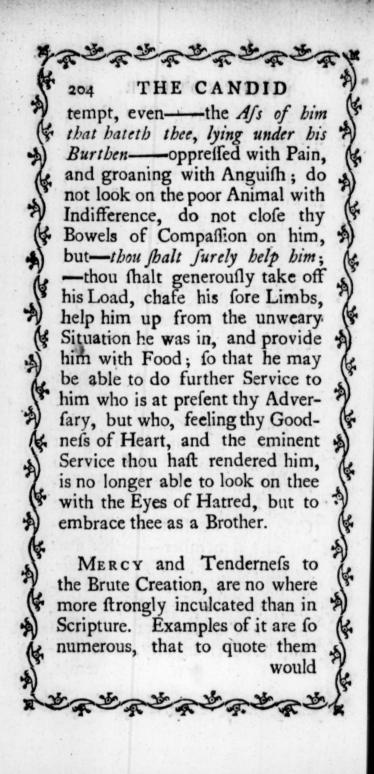
世界世界世界世界世 PHILOSOPHER. lated Education? The liberal, well-informed Mind knows how to fill up those vacant Hours that fit so heavy on the Ignorant and Illiterate. If the Weather be tempestuous, rainy or gloomy, that a Man cannot fee Company Abroad, he may converse with Company at Home, and fuch Company, that we may Abroad vainly look for. We may converse with the immortal Dead. with Sages, Bards, Historians, and Philosophers, who will feast us with the choicest Dainties, and present us with inexhaustible Youth should there-Treasures. fore, in their earliest Years, cherish a Love of Study, and apply themselves assiduously to cultivate their Minds; otherwise, in their more advanced Periods of Life, they will be void of Knowledge, and at a Loss how to fill those Hours of Leisure, which most Men at Times enjoy. It is for Want of having a proper Education.



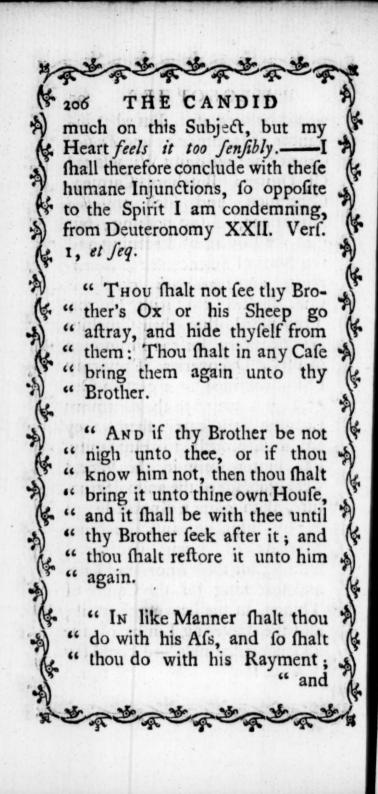
## **承述承述承述承述承述** PHILOSOPHER. fo boldly refift the Syren Voices of those who would charm us out of it, and persevere in our Jour-We should not only know ney. how to comply, but how to refuse. To the Temptations we may be furrounded with, we should oppose our whole Strength. To the Solicitations made us to engage in Things which Conscience, Honour and Prudence forbids; we should not say No with a feeble, faltering Voice, but fearlessly and resolutely give a plump Denial. There is more in the Manner of doing this than the Multitude are aware of. The Manner, in Fact, is every Thing. If a Man does not know how to refuse a Favour asked of him, or to give a Denial to a Thing his Conscience tells him he ought not to do, in a bold, resolute Manner, his Refufal and Denial fignify nothing. A little Perseverance on the Part of the Tempter melts the weak Resolution of the Irre-

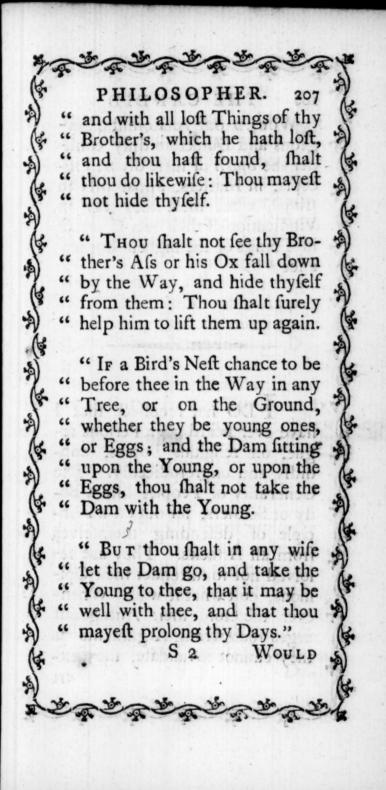


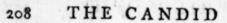




## **承世界世界世界世界世界** PHILOSOPHER. would be needless. But what Instances of Inhumanity and studied Cruelty are we daily Witness to! Of Drovers, Butchers, Carmen, Coachmen, and fuch professed Barbarians, I fay nothing; but that the Lovers of Learning and the Sons of Science are so inventively and ingenioufly cruel, is what strikes me with Horror. They plead, that their Cruelties are necessary for the Promotion of useful Discoveries. They may be so, confined to a certain Degree; but carried to the enormous Lengths they carry them, they are a Reproach to Humanity. Far better were it, the World were ignorant of the animal Structure, than gain a Knowledge of it, by impaling and diffecting Myriads of living Creatures, hunting for the Principle of Life, and fearching for the Caufes of Things, in the heaving Entrails, and the quivering Limbs of the agonizing Animals !- I could fay VOL. II. much ۻۿڿڰڿڰڿ ڿڰڿڰڿڰڿ







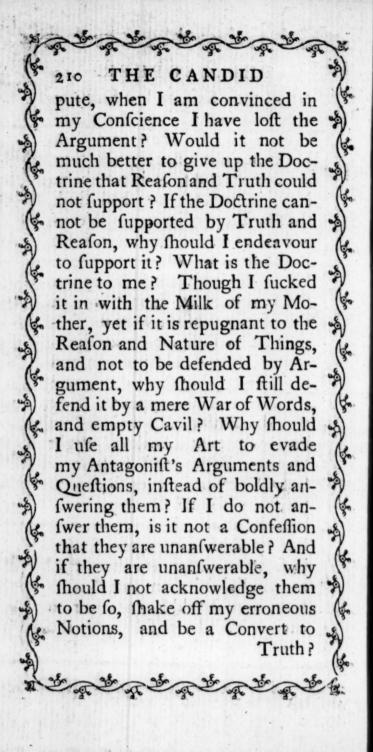
Would our Anatomists, Surgeons and Dissectors duly consider the Spirit of these divine Precepts, in Matters, apparently so trivial, what must they say in Vindication of their own Conduct in Things of the highest Importance?

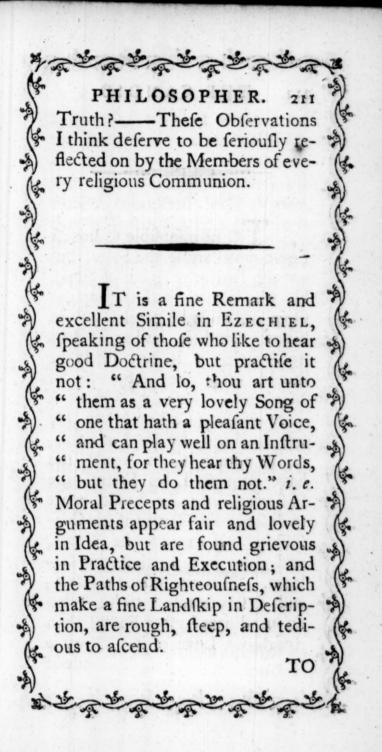
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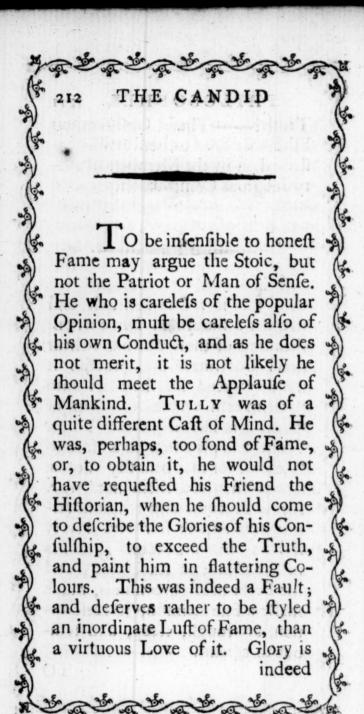
I DO not recollect that I have ever heard five Persons argue, on religious Topics, candidly and unprejudicedly. The Generality of People, like a Body of Soldiers, set out on a Principle of defending themselves from all Attacks. They are resolved not to surrender their Opinions, cost what it will. Whenever therefore their Antagonist urges such strong Arguments as they cannot invalidate, they exert

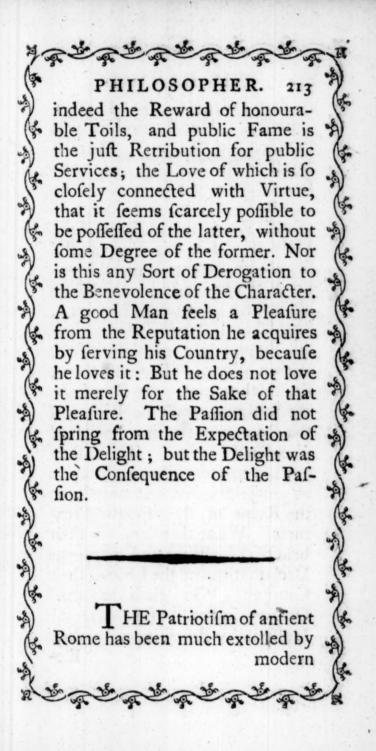
## PHILOSOPHER. 209 ert all their Skill and Address to give him some Kind of an Anfwer. Though they find their Doctrines not tenable, yet they are determined to maintain them. Nay, in general, we shall find, that in Proportion to the Weakness of a Man's Sentiments, is his Resolution to adhere to them. He thinks it generous to support the Feeble, that cannot support themselves. Now, were the Difputants on Religion to act judicioufly, they would not contend for Victory, but for Truth; and where-ever Truth appeared, they would acknowledge and follow her, whatever Shock it might give to Pride and Self-Love. Let a Doctrine be ever fo dear to me, why should I not patiently hear it attacked; and when I find its Absurdity demonstrated in fo clear a Manner, that I cannot vindicate it from that Abfurdity, why should I endeavour to cavil at Words, and keep up the

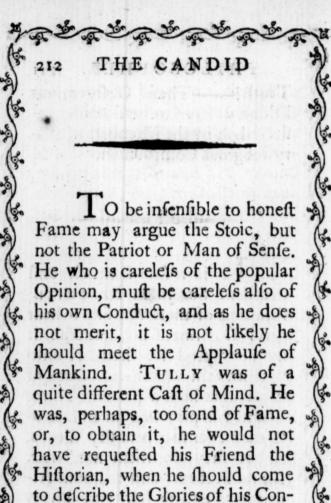
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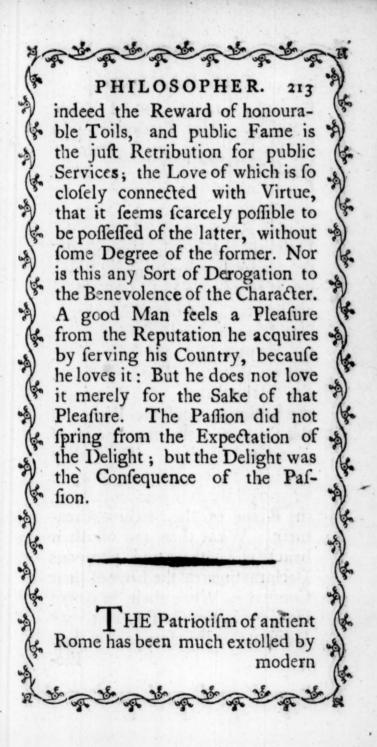


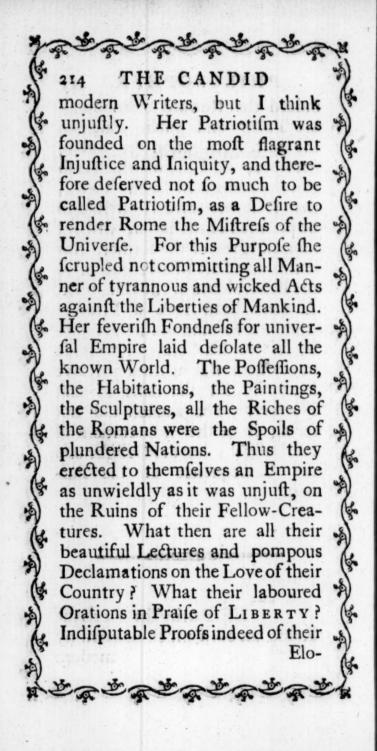


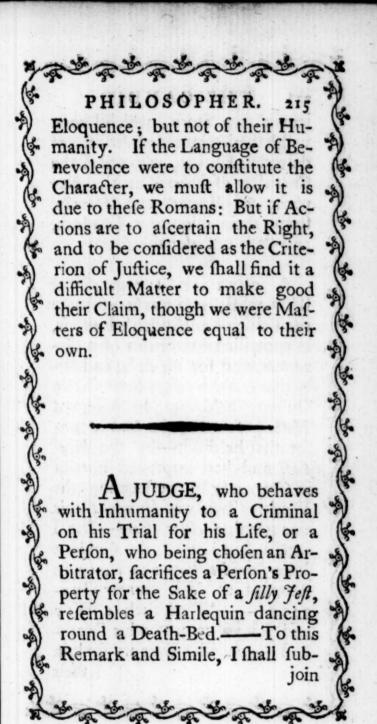


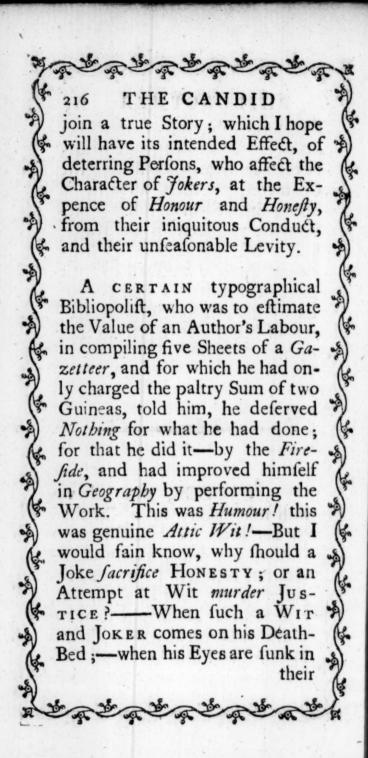


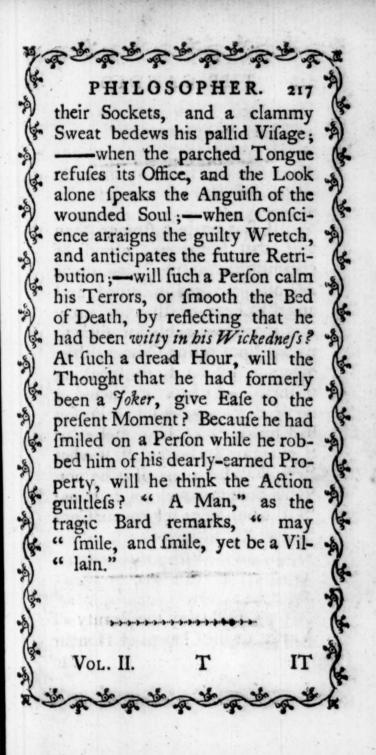
fulfhip, to exceed the Truth, and paint him in flattering Colours. This was indeed a Fault; and deferves rather to be styled an inordinate Lust of Fame, than a virtuous Love of it. Glory is indeed

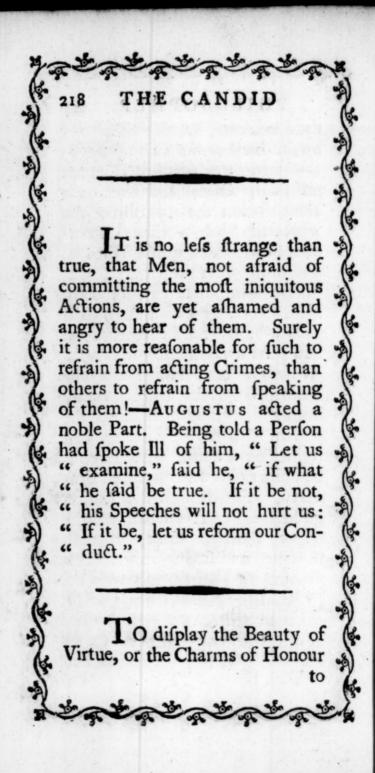


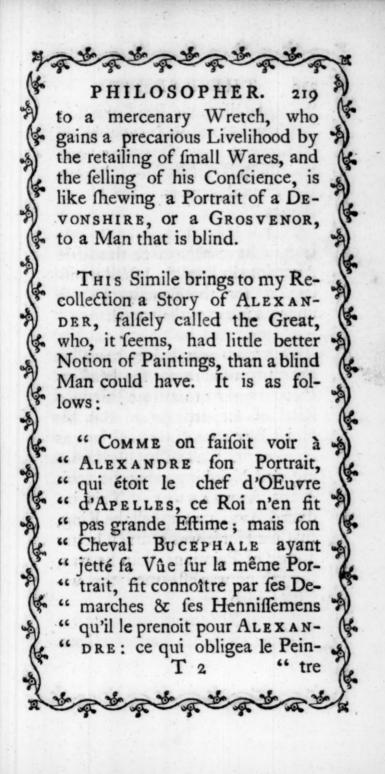


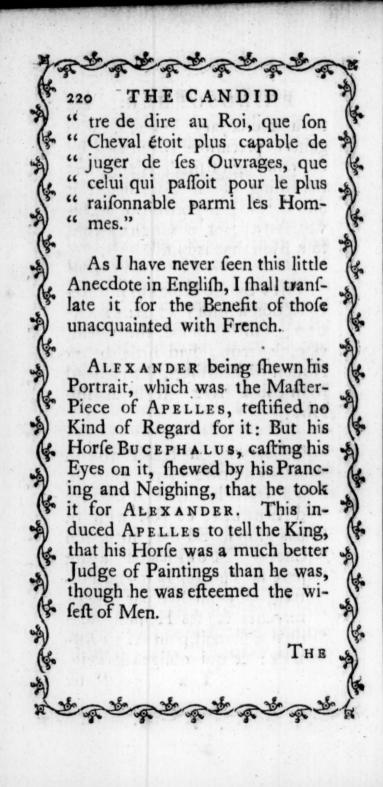












# **建灰些灰些灰些灰些灰** PHILOSOPHER.

THE Painter shewed himself to be as able a Mafter in the foft Arts of Adulation, by this delicate Answer, as he was in Painting. He knew ALEXANDER was passionately fond of his Horse; and therefore, to, estimate the Wisdom of that Horse above that of the wifest of Men, tho' it may, at first View, appear to raise Buce-PHALUS above ALEXANDER. yet, in Fact, it does not; but raises ALEXANDER, the Master of BUCEPHALUS, above all the Men in the World, and adopts the high-raifed Ideas he had conceived of the choice Qualities of his favourite Steed.

HERE is no Book fo ill written, but some Knowledge may be drawn from it, as there



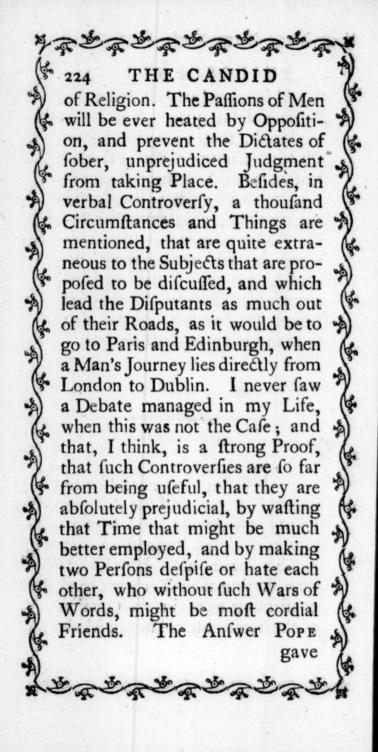
is no Soil so barren, but may be fitted to produce some Kind of Vegetables. VIRGIL used to say, he had been raking up the Dung of Ennius, where he had discovered a few Pearls. It is true, Pearls may, by Chance, be dropped on Dunghills, and, after much Time and Labour, found there; but surely, the certain Trouble of seeking for them, in such a Place, outweighs the little Probability there is of finding them.

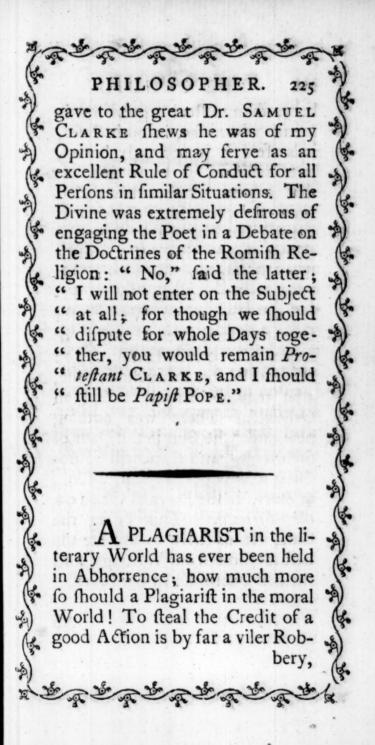
THERE is no Profession of Men more intrusted with Perfons Properties, than that of the Gentlemen of the Law, and confequently none more subject to Temptations. Where these are strong, it is no Wonder that they should

# <del>EARTHREE SERVER</del> PHILOSOPHER. should frequently break down the Barriers of Integrity. Yet I really think, that notwithstanding the trite, Common-Place Declamation against Attorneys, there is as much Honour to be found among them, as in any other Bo-Instead of dy of Men whatever. wondering that some of them fall, confidering the ftrong and innumerable Temptations they are subject to, I rather wonder that fo many of them stand upright. O dispute verbally on religious Systems, and the different Points of Doctrine held by Perfons of different Persuasions, can possibly have no other Effects than fouring their Tempers, and confirming each in the Opinion of the Rectitude of his own Mode

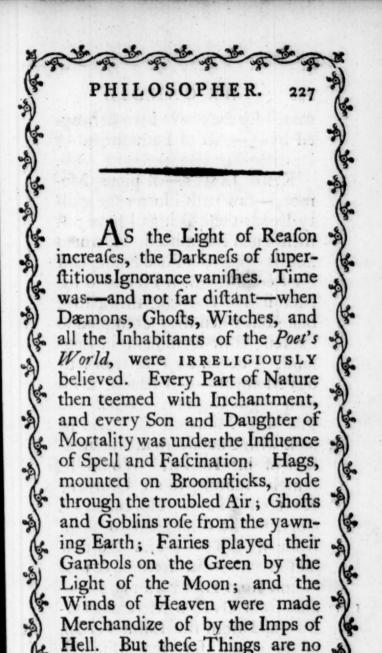
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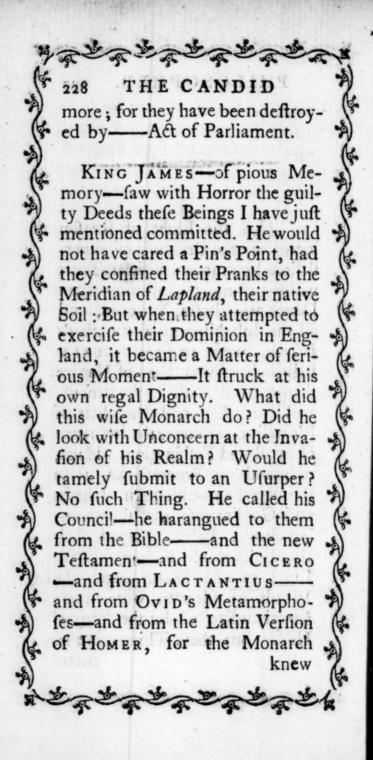




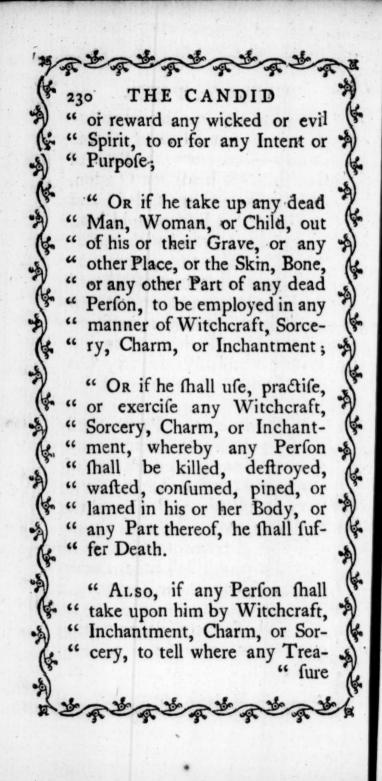
## *ۼڿڿڿڿڿڿ* THE CANDID 226 bery, than to fteal a good Sentiment. Imitation, in both Cases, is lawful: It is not only lawful, but laudable. I know indeed. that a great Author has called Imitators a worthless Species of Cattle; but I must take Leave to diffent from him. To imitate fine Writing requires great Abilities, and produces noble Effects. Nay, every Writer, for four thousand Years past, or more, may be called an Imitator: And no Writer can possibly arise, who may be ftrictly called an Original. There was nothing new under the Sun in the Days of SOLOMON; and there will be nothing new under the Sun, Moon, or Stars, in the Days of GEORGE the Fiftieth. This being the Case, let us strive to imitate the best Authors in our Writings, and the best Moralists in our Lives. AS

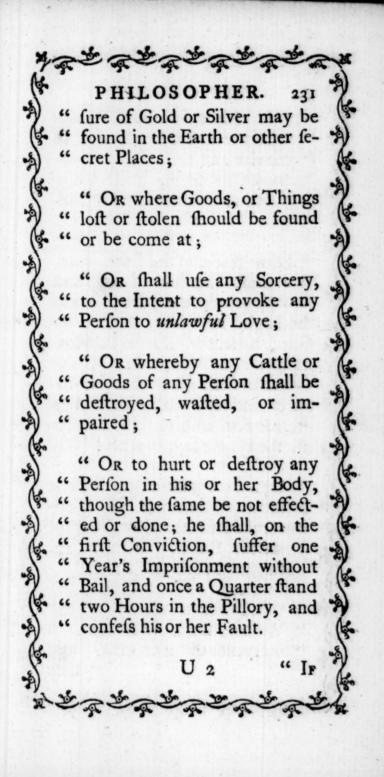


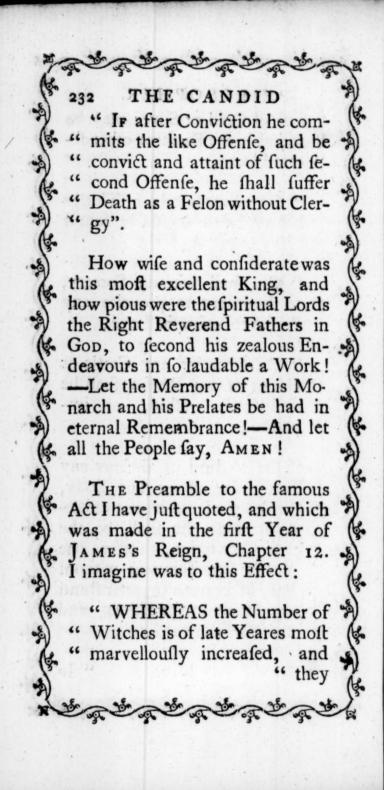
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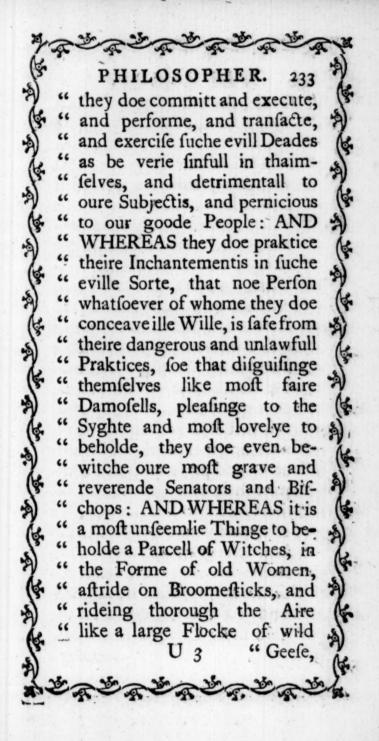


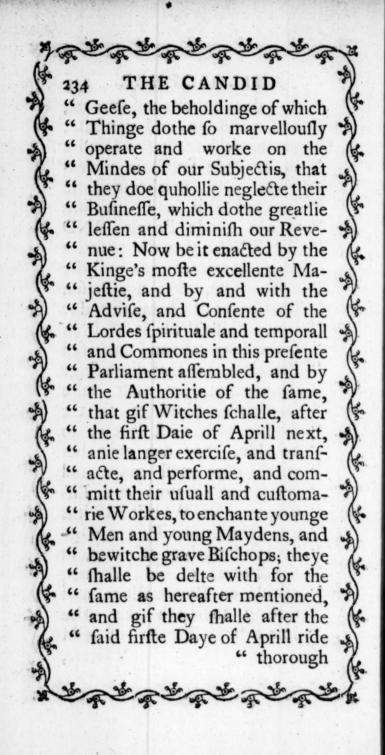
PHILOSOPHER. knew not Greek-and from Ju-VENAL and from SHAKE-SPEAR-and from the Book of Genesis. He made his Oration. and the Council applauded; and my Lords the Bishops told him, he was the " Breath of their Nof-" trils."-After this Consultation the Monarch, his wife Men of the Kingdom, and his pious Men the Bishops, formed a most excellent Act of Parliament against Witches and Witchcraft; the chief Heads of which are these: " THAT if any Person shall " use, practise, or exercise any Invocation or Conjuration of " any evil or wicked Spirit; eve-" ry fuch Person or Persons, their " Aiders, Abettors, and Coun-" fellors, being thereof convict and attaint, shall suffer Death as a Felon without Clergy. " IF he shall consult, covenant with, entertain, employ, feed, VOL. II. ARTHUR STAN

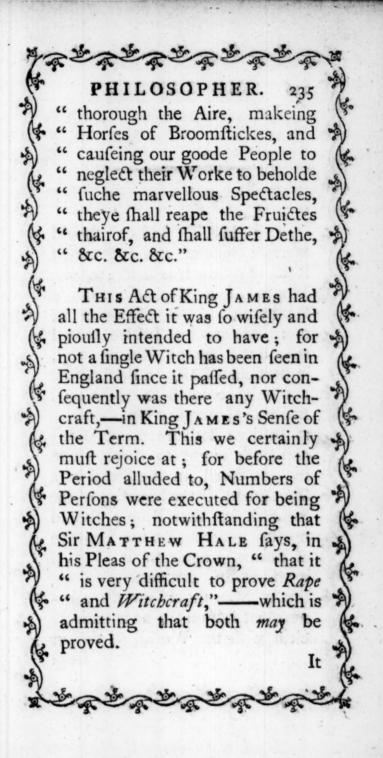












I HAT Justice should precede Generofity is a common Remark; but it is fitter for the Mouth of a Mechanic than a Gentleman. No Man can be more zealous for Justice than I am; but I fee no Reason why, in particular Cases, a Person may not be generous before he is just. Besides, Generosity is no Enemy to Justice: Both are reconcilable; and both ought to dwell where they do dwell, in the Breast of a Gentleman. If the Meaning of the Remark is, that People should not be generous at the Expence of Justice, I agree to it; but if it also mean, as it certainly does, that a Man should not do a benevolent Action till he is entirely clear with the World, I diffent from

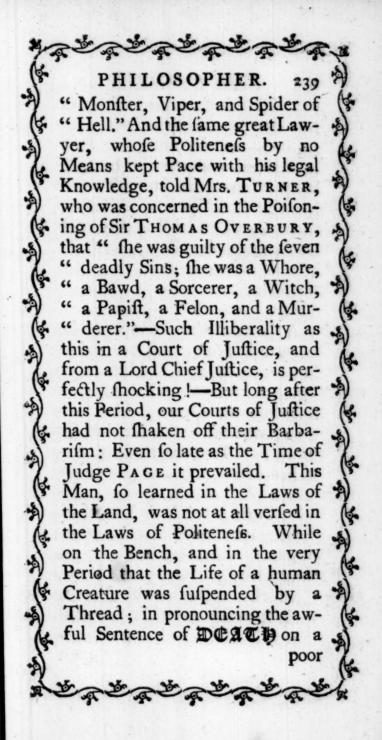
## 承述承述承述承述承述编 PHILOSOPHER. from it. An Occasion may happen, that a Person may rescue a worthy Man, or even a worthy Family from Ruin, by the Exercise of Generosity: If Justice, in fuch a Case, should be deferred till " a convenient Season," the little Loss that may be sustained in the latter Case, bears no Proportion to the vast Quantity of Good that may arise from the Besides, it must be conformer. fidered, that in Multitudes of Cases, we should not wait for the ftrict and legal Decisions of Lord Chief Justice REASON, but spontaneously act from the nice Feelings of a Soul that is trembling alive to DIVINE HUMANITY .-JUSTICE, in short, is a grave old Gentleman, that pleases us with the Regularity of his Deportment: but GENEROSITY is a gay young Girl, that fires our very Soul with the Beauty of her Features, and the Air of her Demeanour. WHE-

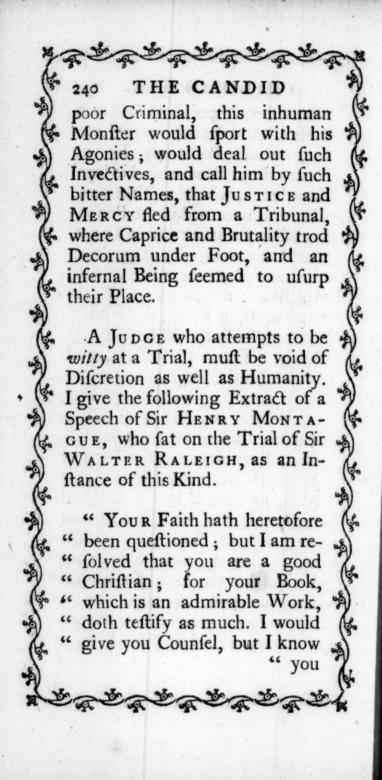


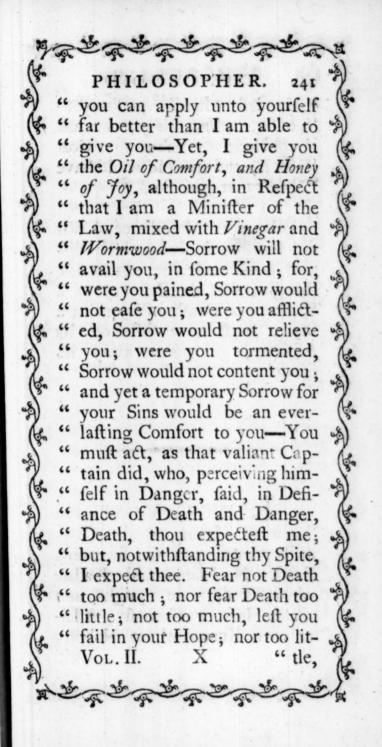
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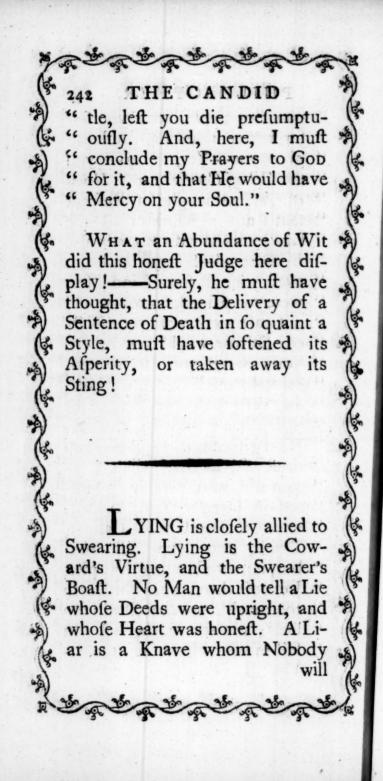
WHETHER the present Age is increased much in Wisdom I will not fay; but I am fure it advances greatly in Candour, Liberality and Refinement. would rank these good Qualities in the Lift of the leffer Virtues, or what the French call les petites Morales, for I really think they greatly contribute to the focial Happiness of Mankind. That my Opinion is well founded, I beg Leave to observe, that not much more than a Century ago, even our Courts of Justice were fo unpolished with Regard to the Rules of Good-Breeding, that when the great Lord Chief Justice COKE prefided at the Trial of the equally great Sir WALTER RA-LEIGH, he called him, " Traitor, " Monster,

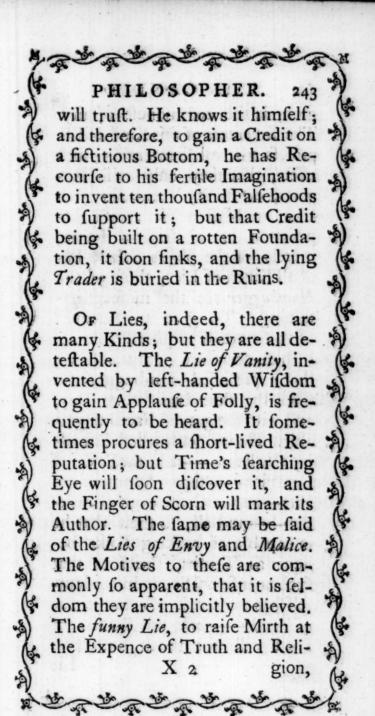
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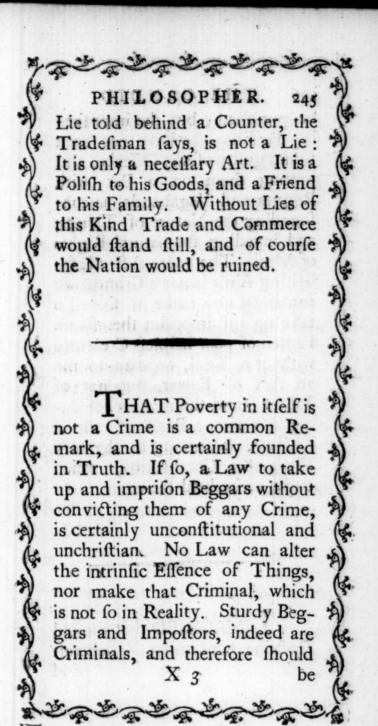


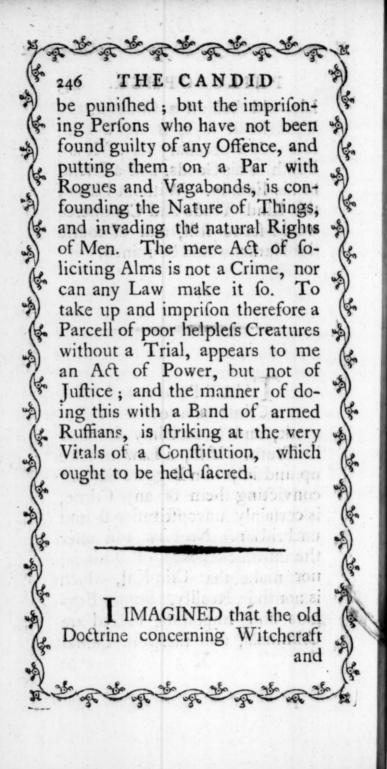
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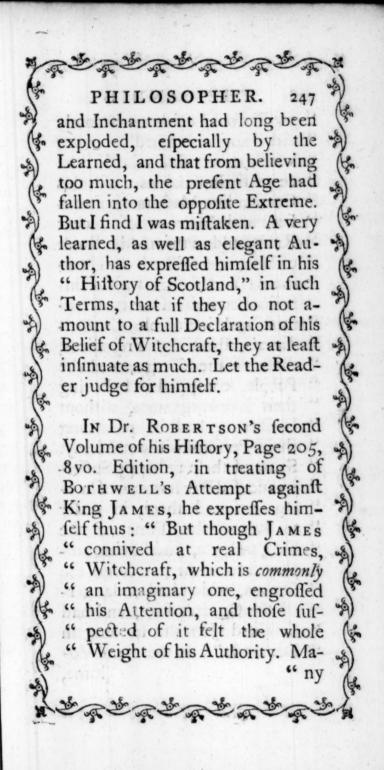
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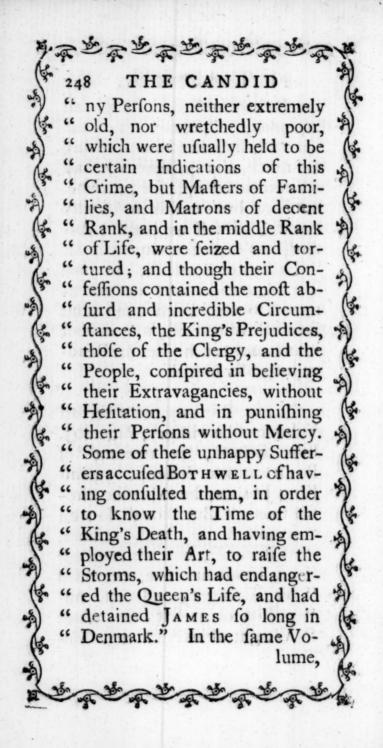
gion, is the commonest of any. The Inventors of this Kind of Lie profess a harmless Intention; and affert, that they only raise Reports, or, in my Vocabulary, tell Lies, to blaft a Merchant's Reputation or a Virgin's Fame, merely for the Joke's Sake. But of all Kinds of Lies, those of the Humbugger are the most entertaining. To give an Account of these would require a Volume. I shall therefore only observe, that a professed Humbugger will tell a thousand Lies in one Day, and with the gravest Face imaginable. He will fet the best Friends by the Ears—ruin the Peace of Families—throw Women into Fits-be the Cause even of Murder and all, to shew that he is capable of making Folks believe as Truths, the Lies that fuch an infernal Scoundrel as himfelf has invented. As to the Lie of Trade—but this Species of Lie I will not touch on. The Lie

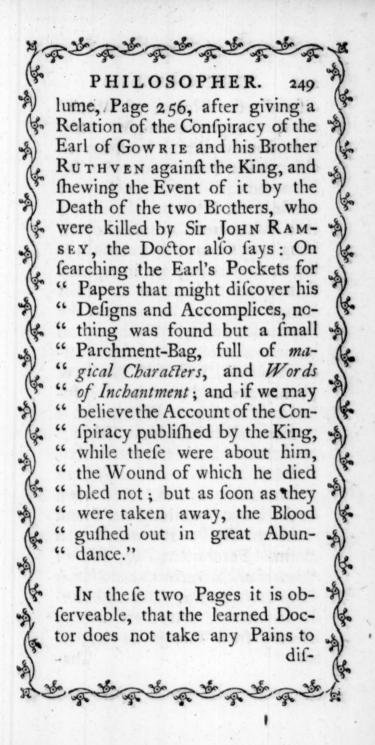
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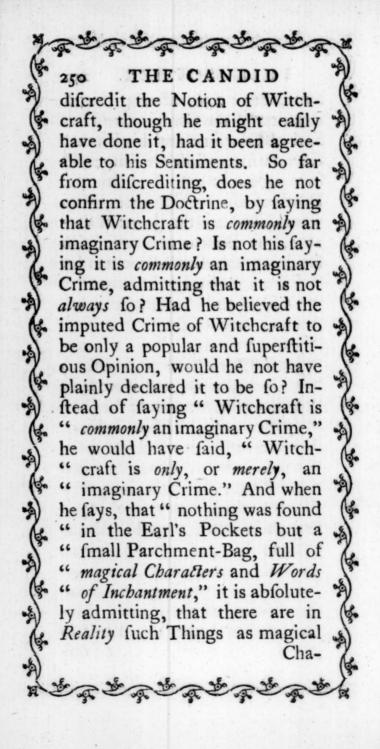


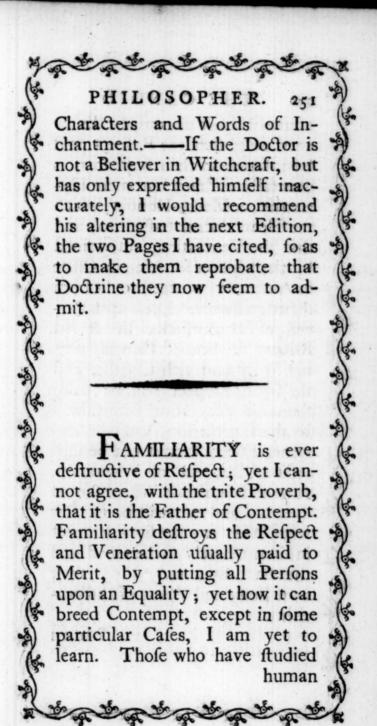


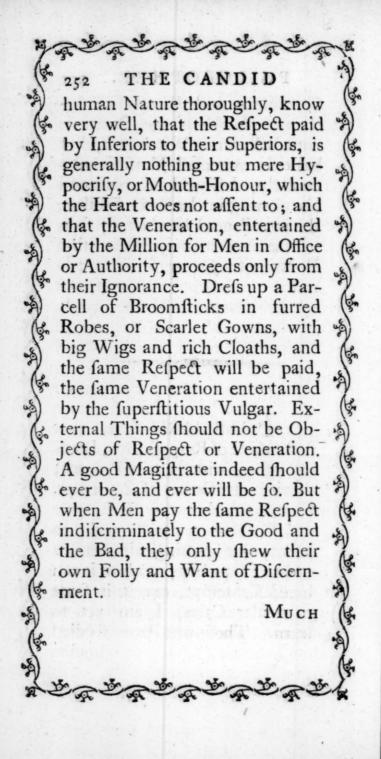












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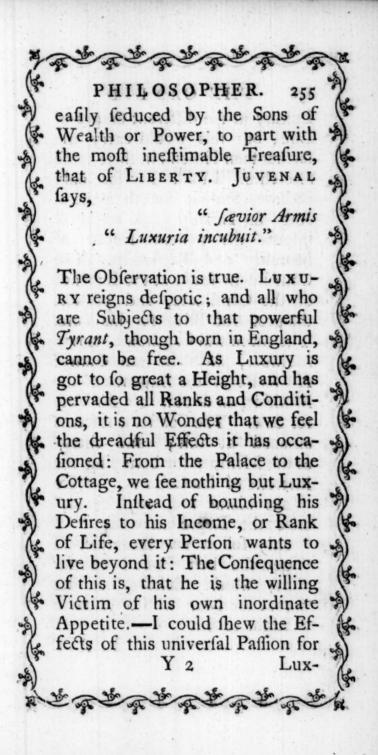
Much the same Observation may be applied to the external Behaviour of Men in Office, and the little, low Artifices they use. to command Respect. An elevated Brow, a scornful Look, a haughty Deportment, a shrewd Nod of the Head, which feems to fay " There is much Wisdom in me;" all these, and more, are fo many Decoys to catch the transient Applause of Fools. Now Souls of a superior Kind scorn these shallow Arts, and build their Fame on their own intrinsic Merit. They will descend to others who cannot rise to them. They will enter into all the little small-Talk of those they affociate with, and not think it a Derogation of their Dignity, or an Impeachment of their Knowledge. They will even play at Marbles with Boys, like SOCRATES, or ride on a Stick with their Children, like AGESILAUS. In short, a well-tempered and a fenfible Man VOL. II. will

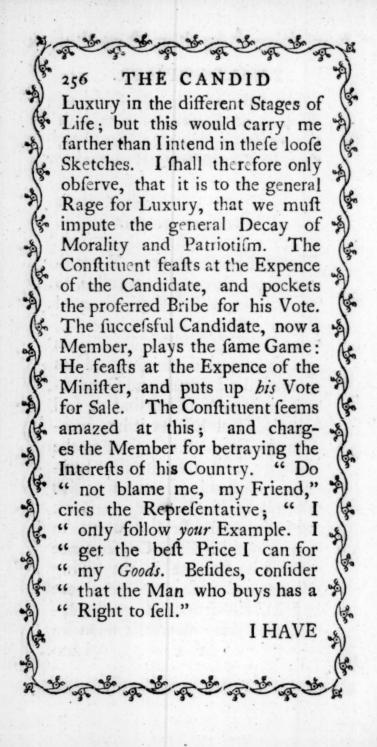
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will do a thousand Things which would be so many corrosive Plaisters to the sore Feelings of the proud and lofty Man; and though he might not by those Means entrap the Respect of credulous Ignorance, he will ever be sure of forcing the Affection of native Simplicity, and the Esteem of ingenuous Wisdom.

THE Increase of Luxury among us has broke down the Fences of Honour and Honesty, and rendered us a Prey to Venality and Corruption. The Man who is content with a little, looks with Disdain on those Things, which prove so many Snares to others: But he whose Appetite is set on Objects beyond his Reach, will do any Thing to obtain them. Hence it is, that such a Man is easily



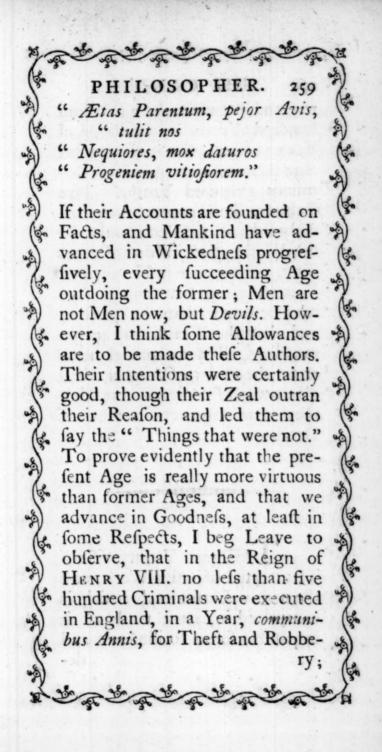


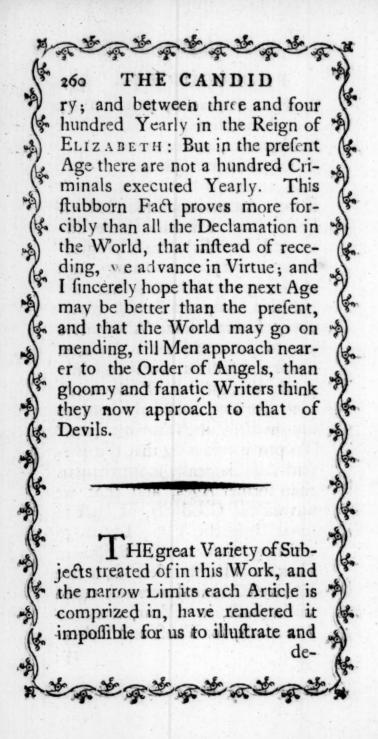
## **坐索坐杂坐杂坐杂**类 PHILOSOPHER.

I HAVE often blushed for an impudent Fellow, who was incapable of blushing himself. An impudent Man sets a whole Company at Defiance. He is in a State of War with them; but he cares not a fingle Pin. His Face is composed of the brownest Bronze; his Head is formed of the heaviest Lead; and his Heart is insensible to all the Impressions of Shame. The Word Modesty he has heard mentioned: but the Definition of it he never knew. He will stare at People till he puts them out of Countenance; but if he can raise a Blush on the fost Cheek of ce-· lestial Innocence, or suffuse with Crimfon the ingenuous Face of Modesty, he is superlatively hap-

## **坐安坐安坐安坐安坐** 258 THE CANDID For this Purpose he rivets his Eyes fo fixedly on every young Woman he meets with. that he compels her to cast hers down. He then triumphs, and thinks himself as great as CASAR. What would dash a modest senfible Man, (for Modesty is THE CHILD OF SENSE) has no Sort of Effect on him. If he commits any faux Pas, he either does not know it, or else laughs at it.-I have here only drawn the Contour, or Outline, of this Character, and shall not finish it, as the Original is to be feen in every public Place of this great City. HVERY Writer of every Age has complained of the Degeneracy of his own Times, and praised those that have preceded. Ætas

E BERERE





## \*<del>A</del>\*\*\*\*\*\*\*\*\*\*\*\* PHILOSOPHER. defend the Sentiments we have given fo fully as perhaps the Reader may have expected. But let him attend to the Scope and Defign of our Work, and not expect what was not our Intention, nor came within our Plan. Our Bufiness was not to treat our Subjects diffusely, nor to fay all that could be faid on the Occasion; but to urge the strongest Arguments on each Topic we were Masters of, in the clearest and concifeft Manner, and compressing or condensing our Ideas, as the Rays of Light are collected in a Focus. Perhaps this may be thought preferable, by the Generality of Readers, to the entering more fully into Subjects, and treating them at large. Two or three ftrong Arguments in Favour of, or against a particular Doctrine or Opinion, may have a more powerful Effect, in supporting or confuting it, than a greater Number; fince the Mind **本实业实验基础的**

